

PROPHETIC QUESTIONS ANSWERED

PROPHETIC QUESTIONS ANSWERED

by the Editors of Prophecy Monthly

Keith L. Brooks, D.D.
Editor in Chief

1951 Edition — Revised and Enlarged



Van Kampen Press
INC.
WHEATON, ILLINOIS

Prophetic Questions Answered

1951 Edition — *Revised and Enlarged*

Copyright, 1951, by
Van Kampen Press, Inc.
Wheaton, Illinois

Printed in the United States of America

CONTENTS

TOPIC	PAGE
Who Will Be Taken At Christ's Coming?	1
Is Latter-Day Rapid Transit Foretold?	4
What About the "Year-Day Theory" of Date Setting	6
What Is Meant By the Words, "Their works do follow them" in Revelation 14:13?	8
Is the Land of Promise Large Enough?	9
What Is the Origin of the Magen David?	10
Who Are the Jews of Today?	12
Will the Earth Be Actually Bombarded in the Last Days?	14
Will the Temple Again Be Rebuilt in Jerusalem?	16
What of the Teaching That the BRIDE of Christ Has Reference Only to the Nation Israel in the Future Kingdom, While Believers of the Church Age Form the BODY of Christ?	18
Will Any Part of the True Church Pass Into the Great Tribulation?	19
What of the Teaching That Americans Are the Tribe of Manasseh?	22
Who Will Inhabit the "New Earth"?	24
What Is the Day of the Lord?	27
Is the First Resurrection One Event?	30
Has the Seventieth Week of Daniel 9:26,27 Been Fulfilled? ..	31
Is the First or Second Beast of Revelation 13 the Anti- Christ?	34
Must Anti-Christ Be A Jew?	36
Will the United States Come Under the Beast's Empire? ..	41
What Is the Significance of "Maranatha" in I Corinthians 16:22	42
What Is the Meaning of the Expression "Eretz Yisroel"? ..	43

Is It Scriptural to Talk About the "Rapture"?	44
Is This World Headed for Extinction?	45
Can Modern Scientists Foretell the Time of Earthquakes?	46
Are We Now In the Seventieth Week of Daniel?	48
What About the Little Folks When Jesus Comes?	50
What Is the Value of Studying the Prophetic Portions of the Bible?	51
What Are the General Signs of the Age End?	52
There Are Such Fanatical Ideas About Prophecy, How Can One Hope to Understand it?	55
What Does the Bible Say About the Persecution of the Jews In the Last Days?	56
Is Indifference to the Calls of the Church One of the Latter-Day Signs?	58
Does the Earth Lie Desolate During the Millennium as Taught by Seventh Day Adventists?	59
How Can We Identify the Great Tribulation?	63
What Is the Meaning of Luke 18:8?	66
Have the Pyramids of Egypt Any Real Connection With Prophecy?	67
What Is the Divine Program For This Age?	69
Whose Kingdom Is Coming? God's? The Jew's?	72
Are All Christians Descendants of Jacob Spiritually?	76
What About the British Israelites Who Say They Are Israel?	78
When Will the Headstone Be Laid?	80
Is It Correct to Speak of This Age As the "Gentile Dispensation"?	83
Does Not the Book of Acts Teach That the Early Church Withdrew the Gospel From the Jew?	86
Is the Doctrine of Christ's Literal, Visible Coming An Unreasonable Thing?	87
What About Those Who Say Christ Is Not Coming Again For He Never Went Away?	90
How Shall We Answer Those Who Say Christ Is Coming But Not Until After the Millennium?	92

Why Do We Distinguish Between Rapture and Revelation?	94
Will All Be Resurrected at the Same Time?	98
Is There A General Judgment Day?	100
Are Not the Prophecies Concerning the Future of the Jews Now Abrogated Because of Their Rejection of Christ?	102
Is There A Difference Between the Day of Christ and the Day of the Lord?	107
How Is It There Can Be Another Great Rebellion Against Christ at the Close of His Millennial Reign?	110
Where Do We Get the Idea of the "Millennium"?	111
Is It True That the Jews Will Be the Great Evangelists of the Future Age?	113
When Will the Battle of Armageddon Be Fought?	115
Is There Any Difference Between A Jew, An Israelite, and A Hebrew?	117
Who Are the Two Witnesses Sent From Heaven Spoken Of in Revelation 11?	119
Who Are the Wise and Foolish Virgins of Matthew 25? .	121
Who Is the Woman in the Sun Described in Revelation 12?	123
Does Not the Parable of the Leaven Teach That the World's Wickedness Will Be Leavened by the Gospel?	126
Is Not the Mother of Abominations in Revelation 17 the Roman Church?	129
Is the Babylon of Revelation 18 A Literal City of the Last Days?	132
Will all Phases of the Second Coming of Christ Be Public (Visible)?	135
Is It Correct to Say That the Rapture of the Saints Will Be "Secret"?	137
Is There A PRESENT Phase of the Kingdom?	138
Who Are Those "Taken" and Those "Left" in Matthew 24:38-41?	140
How Are We to Distinguish "The Times of the Gentiles" from "The Fulness of the Gentiles"?	143
Will There Be A Resurrection for the Animal Kingdom? .	146

What Is the Hindering or Restraining Power That Holds Back the Climax Referred to in II Thessalonians 2:7?	147
When and How Did the New Nation of Israel Come Into Being?	149
Can It Be Said That the Doctrine of the Bodily Resurrec- tion from the Dead Is Clearly Taught in the Old Testament?	152
What Is The Sign in Matthew 24:29?	154
Will Not Christians Standing at the "Judgment Seat of Christ" Be Reckoned With Not Only on the Basis of Their Good Work But Their Misdeeds as Well? ..	155
What Do You Believe to Be the Right Interpretation of Luke 17:21—"The Kingdom of God is WITHIN You"?	157
How Do You Explain the Omission of Dan in Revelation 7:6?	158
Is the Wailing Wall Part of the Original Temple?	160
What Is the Significance of the "Four-Square" City in Revelation 21?	162
Topical Index	163

Who Will Be Taken At Christ's Coming?

THERE IS much that should be said as to the difference between "professing" and "possessing" believers. There are many in the church who say "Lord, Lord," and give little evidence of having any relationship to Him. Faith alone saves, but the faith that saves will not remain alone, according to New Testament teaching. It may be safely assumed that those whose lives do not bear "the fruit of the Spirit" are not "born of the Spirit." That the raptured company will be but "a little flock" as compared to the vast membership of the churches, there can be no doubt.

On the other hand, it must be borne in mind that the Scriptures warn us against expecting perfection in any of the saints. Many truly born-again people have serious faults, natural tendencies against which battle must be waged throughout life. Many of us are unprepared to know the nature of the fight which some others have. "The Lord knoweth them that are His" and it is not for us to draw lines indicating who are saints and who are not. The faithful Bible teacher will ever be careful that he gives no believer a license to live in sin. He will warn of the present chastisement for sin in the believer which is certain to come in this life, and of the loss of reward that deficient believers must suffer at the judgment seat. He will caution all against self-deception and failing to make sure of their calling and election.

But Scripture is emphatic that *all true believers* will go up. All Christians are to be present when the judgment of believers takes place—Spirit filled or not (I Cor. 3:12-15). Gathered before Him at His coming will be many who must suffer loss of reward, but who nevertheless enter heaven because Christ is the foundation of their salvation. Scripture

PROPHETIC QUESTIONS ANSWERED

teaches that the spirits of those who departed this life trusting in Christ for their salvation, enter heaven to await the Judgment Seat. There are unquestionably many saved spirits now in heaven whose lives on earth were at times sadly marred by sin and failure. There is therefore as much reason to say that imperfect believers of the age-end will be taken up as that imperfect believers have gone on before us into heaven. The Judgment Seat which takes place at the rapture is for *all believers* at one time (Rom. 14:10; II Cor. 5:10). There is no suggestion that believers who are under a certain spiritual standard will be left to enter the tribulation, to be judged at a later time.

Those "*who are Christ's*" (I Cor. 15:23) are those taken. This is specific. "*The dead in Christ*" will rise first (I Thess. 4:16, 17). "*We* which are alive and remain" shall be caught up together with them. The "*we*" in this case can only mean the living who are "*in Christ.*" Who are the "*brethren*" who are to be taken at His coming (Jas. 5:7)? Will there not be many of the kind of whom Paul wrote: "And I, *brethren*, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes *in Christ*" (I Cor. 3:1)?

The Bride to appear with Christ must include all those who are born-again (Rev. 19:5-8). Who are those clothed in the robes of righteousness referred to in verse 8? "Them that are sanctified in Christ Jesus, called to be saints" (I Cor. 1:2). This is a positive answer to the question, and yet a few verses farther on we read: "I, brethren (these same 'saints') could not speak unto you as unto spiritual." Righteousness belongs to all true believers in Christ (Rom. 8:18; 3:25). The wise believer will seek the fulness of the Spirit to equip himself for service and to make himself eligible for rewards, not that he may be qualified for the rapture. The resurrection of the body and the translation of living believers is the completion of our *salvation*, the sole ground of which is the sacrificial death of Christ and His presence as our High Priest at the right hand of the throne.

PROPHETIC QUESTIONS ANSWERED

"Without holiness no man shall see the Lord" (Heb. 12:14). Yet in ourselves we have no holiness of which we may boast that would make us worthy to enter His presence. Christ is made holiness unto us (I Cor. 1:30, 31) or we should have no standing whatsoever. "He that overcometh" will be raptured. "Who is he that overcometh the world but he that believeth that Jesus Christ is the Son of God?"

Is Latter-Day Rapid Transit Foretold?

WE BELIEVE it is clearly implied in the prophecy of Daniel 12:4 in the words: "Many shall run to and fro." The original indicates "to run up and down, to go to and fro, hither and thither with speed, to go over the earth in travel."

It was a scant century ago that fire, the agent of the revolution in transport, was brought to the aid of locomotion. The cheetah, or hunting leopard, is said to be the fastest thing on foot, able to cover 60 miles an hour over a short distance. The spine-tailed swift, the fastest bird, is capable of two hundred miles an hour. Man has, in the last few years, outclipped all beasts and birds and there seems to be no limit to the speed at which he can travel. The result is that with such speedy transit by rail, water and air, at low rates, great numbers of people are darting here and there over the surface of the earth.

In Nahum 2:3 we read: "The chariots flash with steel in the day of his preparation." The Hebrew is "with fire of steel" or "fire encased in steel." The word is unique in the Bible.

"The chariots rage in the streets," that is, go at breakneck speed. The same word is used of Jehu's furious driving. "They jostle one another in the broad way: the appearance of them is like torches (suggesting the glare of headlights). They run like lightning."

Chariots, in the end time, made of steel, propelled by fire, bumping one another—certainly pictures our modern automobiles. One scholar says the word for "rage" in this prophecy really means "toot" (a warning). They look like torches advancing. They flash like lightning. They are in the broad ways and they certainly toot.

Not only do these rapid chariots dart upon the highways

PROPHETIC QUESTIONS ANSWERED

but the sky itself is full of them. "Who are these that fly as a cloud, and as the doves to their windows?" asks the prophet Isaiah in a prophecy of the culmination (Isa. 60:8). The prophecy has to do with the days when Israel will be gathering rapidly into their land. It is a wonderful revelation of the signs of the times that in the conquest of the air in recent years, men are flying like clouds and come safely to earth as doves to their windows.

What About the "Year-Day Theory" of Date Setting?

WE ARE frequently asked our opinion as to the "year-day theory" by which some profess to find the very year of our Lord's return. We find many interesting things in the deductions of those who follow this theory (even though there is wide divergence of opinion among them but we have never felt certain enough of its scriptural basis to teach it. We give here an enlightening comment from Dr. Bonar's "Development of Anti-Christ":

"What is known by the name of the year-day theory (a sort of contradiction in terms to begin with) is based chiefly on a perversion of two passages in Scripture (Num. 16:34 and Ezek. 4:6), 'I have appointed thee each day for a year.' Had this meant, as alleged, that henceforth in all prophecy a day was to be taken for a year, what becomes of that most interesting one among all others, uttered by our Lord Himself, 'Destroy this temple, and in three days I will raise it up' (John 2:19), it being immediately added, 'Nevertheless he spake of the temple of his body,' which surely no one will say was not raised on the third 'day' when 'they came early in the morning the first day of the week, and found the stone rolled away,' and the 'two men in shining garments,' declaring He was risen, *as He said?*

"But the attempt itself, such as it is, is in fact a whole-some lesson to us all of what men will attempt, to carry out a fancy or preconceived notion, and what barriers they will scale in order to arrive at their object. If fairly taken, the passages on which they found their theory of this 'year-day' system prove just the reverse: and show that a year means literally a year, as a day means literally a day. For, in the first place, Ezekiel did not lie forty years on his side, but

PROPHETIC QUESTIONS ANSWERED

forty days to *typify* years, the terms relatively remaining precisely the same as they had been before; although the one was said with perfect propriety to be 'appointed' for the other; and in the case of spies, forty literal years of banishment followed the forty literal days of search, to mark God's displeasure at His gracious care having been slighted, and the report of the land disbelieved.

"If a soldier, in our days, for seven days of desertion of duty, were sentenced to seven years of punishment, declared by his judges to be in that proportion to mark his offense, 'the year for the day' would never be dreamt of as abolishing the distinction between the terms in time coming; or that the next orders issued for any particular service for seven 'days' would require to be carried out for seven 'years.' Yet to fancy the one is as absurd and unfounded as to fancy the other; particularly when we find in prophetic Scripture *afterwards* as well as previously, that a 'day' did actually mean a literal day of the ordinary duration. The 'year-day' system has led into endless confusion, and will do so as long as people will suffer themselves to be misled by it."

What Is Meant By the Words, "Their works do follow them" in Revelation 14:13?

HERE A voice from heaven is heard saying: "Write, blessed are the dead which die in the Lord from henceforth (from this particular point in the tribulation). Yes, saith the Spirit, that they may rest from their labors; and their works do follow them." The reference is directly to those who shortly should be martyred for their faith.

More accurately, the phrase quoted is: "Their works do follow *with them*." Some have sought to explain this in the light of I Timothy 5:24, 25—"Some men's sins are open beforehand, going to judgment; and some men they follow after. Likewise also, the good works of some are manifest beforehand; and they that are otherwise cannot be hid." It seems to us, however, that the meaning here is quite different.

We prefer to take it more in the light of I Thessalonians 4:15—"We which are alive and remain unto the coming of the Lord shall not prevent (go before or take precedence over) them which are asleep."

That is, we are not to think of these sainted dead as if they had missed (and as if the dead of the *last days only just missed*) the glories of the Lord's coming. They and their good works are kept by Him safe against that day, ready to share in its glories. Perhaps this is the thought in Hebrews 11:40—"God having provided some better thing for us, that they without us should not be made perfect." The Way Translation gives: "That they might not reach the final state ere we could join them." All the redeemed shall stand together in that great day of final victory. Those who have gone on before, whether in this present age, or in the tribulation period, will in no wise lose any part of the reward due them.

Is the Land of Promise Large Enough?

THERE have been some ready to ridicule the idea that the land given by God to the Jews could be large enough to accommodate even the number of Jews now in the world. These have failed to notice that the land was defined as extending "from the river of Egypt unto the great river Euphrates" (Gen. 15:18).

Ezekiel 47: 13-21 shows that the promised land is to extend far beyond the boundaries ever yet possessed by Israel. It has been estimated that the land comprises about 300,000 square miles, or twelve and a half times as large as Great Britain and Ireland. The little strip bordering the Mediterranean and called Palestine only contains 12,000 square miles. The greater area is twenty-five times the size of little Palestine. The whole stretch from the Nile to the Euphrates ultimately is to be the home of the Jews.

What Is the Origin of the Magen David?

"Shield of David," the traditional Jewish symbol composed of inverted superimposed triangles forming a six-pointed star.

AN INTERESTING article appeared some time ago in a Jewish paper, accompanied by pictures of different types of snowflakes. (See Job 38:22.) The interesting fact about the crystals was that their basic designs—generally shaped in a marvelously symmetrical manner—manifest a perfect star of David, the insignia for so many centuries associated with the Jewish people.

It is striking that of all the religious symbols and emblems used by various creeds in the world, only one is manifested so universally in nature's glory by the Creator, as if He Himself wished to symbolize thereby the eternity of all things represented by the six-pointed star, namely the Hebrew Scriptures and all that they imply. (See Jer. 31:35, 36.)

The interlacing triangles are usually understood to suggest the relationship of the Triune God with the triune creature, man. This, of course, was not suggested in the paper above referred to. Jewish writers usually say that the exact origin of the Magen David is unknown. A Hebrew seal discovered in Sidon in the seventh century B.C. showed a perfect star of David. This would show that the symbol is ancient and that it antedates Rabbinical Judaism. The Jewish Encyclopedia admits the fact of its unknown origin and states: "It probably did not originate with Rabbinism, the official and dominant Judaism for more than 2,000 years." The conclusion is that the star of David is a "cosmic symbol, associated with the God of the universe."

PROPHETIC QUESTIONS ANSWERED

It would seem rather to be a Biblical symbol, and the point entirely missed by Jewish authorities is that the triangle suggests the triune nature of the one Godhead, so often indicated in the Old Testament. The Christian may make excellent use of it as an illustration when witnessing to Jews.

Who Are the Jews of Today?

Are they those of the Tribe of Judah, or a mixture of all scattered tribes of Israel?

THE JEWISH Encyclopedia says: "In the Old Testament 'Jew' appears to be applied to the adherents of the worship of Jehovah as conducted at Jerusalem after the exile. In more modern usage the word is applied to any person of the Hebrew race. At one time during the emancipation era there was a tendency among Jews to avoid the application of the term to themselves and from 1860 onwards the words 'Hebrew' or 'Israelite' were employed to represent persons of Jewish faith or race. At the present time the name Jew is being more commonly employed."

Josephus in his *Antiquities*, (Book 11, chap. 5, par. 7), says: "The Jews prepared for the work. That is the name they are called by from the day that they came up from Babylon, which is taken from the tribe of Judah, which came first to these places and thence both they and the country gained that appellation."

Webster's Dictionary says: "A Jew is an Israelite or a Hebrew."

Oxford English Dictionary says: "The Jew is a person of Hebrew race; an Israelite."

Goodman in his "History of the Jews" says: "In 721 B.C. Assyrians under Sargon captured Samaria, and by carrying the people away into exile, put an end to the Kingdom of Israel. As a separate entity, history knows them no more."

B. W. Newton in his "Prospects of the Ten Kingdoms" says: "It is commonly thought that the ten tribes have been lost since the time of their first captivity. But there is not the

PROPHETIC QUESTIONS ANSWERED

slightest authority in Scripture for saying that they are lost: on the contrary, both the houses of Israel are declared to have rejected Jesus. 'He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel' (Isa. 8:14)."

David Baron, great Hebrew Christian scholar, says: "Jew stands for all those from among the sons of Jacob who acknowledged themselves, or were considered subjects of the theocratic kingdom of Judah, which they expected to be established by the promised Son of David, the Lion of the tribe of Judah, whose reign is to extend not only over all the tribes of the land but also from sea to sea and from the river unto the ends of the earth."

In the New Testament, Jew, Israelite and Hebrew are synonymous terms. The twelve tribes of Israel are called Jews.

No Jew today knows to which tribe he belongs, the records having been destroyed by Titus in A.D. 70. Hence religious Jewesses hope that they may be the mother of the Messiah, for they might be of the tribe of Judah for all they know. But there is only One who sprang out of Judah and can prove His descent from David—Jesus Christ, whose genealogy was not destroyed by Titus but is preserved in the New Testament.

Anglo-Saxons are *not* the lost tribes of Israel.

Will the Earth Be Actually Bombarded in the Last Days?

THE PROPHECY of the Revelation referring to the culmination of evil in the Great Tribulation tells of a "great star, burning as it were a lamp, and it fell," affecting a third part of the waters of the rivers, making them bitter (Rev. 8: 10, 11).

There is no reason why such prophecies should not be understood in the literal sense.

Dr. Charles P. Oliver, Director of the University of Pennsylvania Observatory, an authority on meteors, made the following statements:

"No inhabited part of the earth is safe from the colossal disaster which may result from the bombardment of a meteorite such as the one discovered in South Africa or the enormous mass which struck the wilds of Siberia some years ago. It is a piece of good fortune for the human race that these meteors struck in uninhabited parts of the earth instead of a densely populated region like New York, London, or Paris.

"If a meteor of the gigantic size of the one found in South Africa were to strike New York after traveling through millions of miles of celestial space at the rate of from twenty to seventy miles a second, it would not only wipe the city off the face of the earth but would cause more widespread havoc than any major conflict we have known. The Siberian disaster changed a dense forest into a completely bare area for many miles in diameter. The entire region is torn and furrowed as though by a gigantic harrow and also pitted in places with numerous large circular excavations resembling lunar craters."

Revelation tells, among the many disasters which will befall the earth in the latter days, of the striking of the earth

PROPHETIC QUESTIONS ANSWERED

by meteors. One falls in the sea, another on the land, according to Revelation 8. It is possible that the one striking on the land could affect many of the water streams, rendering the water unfit for use.

Will the Temple Again Be Rebuilt in Jerusalem?

THE NATIONAL revival of Israel demands another place of worship in Jerusalem, patterned after the former Levitical worship in the Tabernacle and the Temple.

Dr. A. C. Gaebelien pointed out that the erection of such a house in Jerusalem will undoubtedly be the crowning event of Jewish unbelief. It would be a further denial on their part that the true Lamb of God had already come.

In the last chapter of Isaiah the building of the Temple is seen in prophecy. God looks on as they bring again their sacrifices, and then says, because they still reject Him whom He sent: "He that killeth an ox (in sacrifice) is as if he slew a man: he that sacrificeth a lamb as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations."

In the same chapter, we read of the God-fearing remnant and what will happen when such worship is renewed in Jerusalem. "Hear the word of the Lord, ye that tremble at his word. Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified (in mockery—let Him come and be seen again); but he shall appear to your joy (His second coming) and they shall be ashamed." Then He comes—"a voice of the Lord that rendereth recompence to his enemies" (Isa. 66:5,6).

What will happen when the Temple stands again in Jerusalem and has been erected by the covenant which the political head of the restored Roman Empire has made with the Jews? (Dan. 9: 25-27). There will come to that temple, the man of sin, the anti-Christ. Then will be fulfilled what

PROPHETIC QUESTIONS ANSWERED

appears in Daniel's prophecy (11:36; cf. Matt. 24:15). It is the same which Paul predicts in II Thessalonians 2: 1-12.

Zionists in recent years have spoken often of a temple. They already have their theological institution in Jerusalem in which young men whose Levitical descent is said to be assured, are trained to perform Levitical ceremonies as commanded in the Law. Rumors are often heard that certain materials already have been secretly assembled, ready for the day when the temple site will be opened for use of the Jews. Since the re-birth of Israel, Jewish papers have several times hinted of plans for a new temple.

**What of the Teaching That the BRIDE of Christ
Has Reference Only to the Nation Israel in the
Future Kingdom, While Believers of the
Church Age Form the BODY of Christ?**

THIS is based on the fact that the Old Testament makes reference to the adulterous "wife of Jehovah" in reference to disobedient Israel. This leads some to assume that no believer, in the age of grace, has part in what the New Testament calls the "Bride" of Christ.

It should be noted that the Apostle Paul in Ephesians 5 refers to the Church of Christ both as Body and Bride in almost "the same breath." In the closing verses, he based his picture on Genesis 2:23, 24—the oneness of Eve with Adam, because she was actually of his body, and the additional oneness in the bonds of the marriage relationship (cf. Matt. 19:5, 6).

In verse 32 he shows plainly that in speaking of the relationship of marriage, Paul had in mind that ideal relationship of the Church to Christ, (II Cor. 11:2; Rom 12:5; 7:4).

How can the "Bride" be Israel in the light of Revelation 22:17? It is the Bride who, in this gospel age, joins the Spirit in the world-wide call to come to Christ. That cannot be Israel as a nation. The Bride is also shown coming with Christ in glory. The nation of Israel is not to come down from heaven.

There is no clash in the symbolism. The Church as the Body receives life from her Head; as the Bride, she has the love and protection of her husband.

Will Any Part of the True Church Pass Into the Great Tribulation?

THE TRIBULATION — the day of His wrath — the “time of Jacob’s trouble” (Jer. 30:7) has special significance for the Jews as they are gathering back to Palestine in the end of the age. However, this “hour of trial” is to affect “the whole world” (Rev. 3:10). The plain promise to the true people of God is that they shall be kept out of it — or away from the very time — “hour” — of it.

The Jews enter the time of Jacob’s trouble and a portion of them will be saved out of it (Jer. 30:7). It shall not annihilate their race, even though a third of them perish. This is a very different kind of a promise than is given the church.

II Thessalonians 2:1-8 indicates clearly the withdrawal of the Body now being formed by the Holy Spirit, prior to the revealing of anti-Christ. The lawless one is later to be destroyed by the brightness of His coming (v. 8) when He “comes with all his mighty angels in flaming fire, taking vengeance on them that know not God” (1:8).

Paul’s whole argument here is in answer to those who, because of the sufferings of the saints, were saying that the church was already in the Tribulation (lit. “the day of the Lord is upon us,” not “day of Christ” as in the A. V.). Paul replies that there must come first the great apostasy, followed by world-wide strong delusion and the rise of the man of sin. But, before the climax of evil, the restraining power, which can be none other than the Holy Spirit, working in and through the church, should be “taken out of the way” (v. 7).

It seems clearly indicated that the Body, which it is now the work of the Spirit to form, and through which He

PROPHETIC QUESTIONS ANSWERED

restrains the progress of evil in the world, will be withdrawn before the appearance of anti-Christ. As for true believers, he concludes: "He called you to the obtaining of the glory of Jesus Christ" (v. 14), "Not appointed unto wrath" (I Thess. 5:9).

We need not understand from verse seven that the Holy Spirit departs completely from the earth. When the Body is complete and its testimony finished, it is taken from the earth. But many are to be saved during the Tribulation time and this necessitates the Spirit's operation (cf. Joel 2:28-32); Zech. 12:10; Rev. 7:9-17). If it is objected that the pronoun "he" in verse seven cannot refer to the church, the Spirit's instrument, we would point to the fact that, under the figure of the Body, the church is spoken of as "man" (Eph. 2:15; 4:13).

The book of Revelation shows the absence of the church from the scenes of the Tribulation period. The word "church" drops out of the book after chapter three. If the church is on earth in the midst of the time of wrath, it is indeed strange that the church is not mentioned. It is not officially recognized on earth from chapter four forward, although we read of subsequent companies of people being saved.

Before a sound of judgment is heard, the saints are seen enthroned in the heavenlies, saying: "We shall reign with him." At the close of the judgment scenes we see Christ returning in glory, accompanied by the saints (ch. 19). In chapter 20, the church is distinguished from the first sufferers following the rapture.

If the rapture takes place, as some hold, in the time of the world's most terrible outpourings of wrath, who can look forward longingly to the hour with any thought of being in the translated company? Can His coming be a "blessed hope" in our thoughts under such conditions? Would we not rather hope to enter His presence through the gateway of death before that time?

If the church must enter the Tribulation before the

promise of His coming can be fulfilled, of what practical value is the Saviour's exhortation to be ever on the watch for His coming? Have the people of God through the centuries been purified by a hope that could have no meaning until the scenes described of the Tribulation time have crossed the stage? (I John 3:3).

Do we not rather pray that we may "escape all these things," (the Greek means "to escape clean away from") "and stand before the Son of man at His coming"?

What of the Teaching That Americans Are the Tribe of Manasseh?

THIS is a feature of the Anglo or British-Israel teaching based on the notion that the British people are the lost ten tribes of Israel and that the American people are the thirteenth tribe, or tribe of Manasseh, which Israel was to lose (Isa. 49:20). The claims concerning the relation of the American people to this scheme of interpretation furnish a good example of the childish gullibility of some people who are not careful students of the Bible.

Various Scripture passages are cited as proof that Americans are the tribe of Manasseh, but we have been unable to discern the slightest connection between them and the statements they are supposed to support. Isaiah 49:20, mentioned above, contains no hint that Americans are the thirteenth tribe of Israel. On the contrary, it has to do with the time when Israel shall be fully restored to the land of Palestine and when the new generation, "the children which thou shalt have," shall begin to prosper in the land.

One of the supposed "proofs" is the claim that the number 13 connects itself with America, and our American eagle is said to be a reminder of the eagle that was on one of the standards of Israel. Have we not 13 stripes on our flag for the 13 original colonies? Were not 13 guns fired when Washington raised this flag at Cambridge in 1776? Were there not originally 13 stars on the flag? On the seal of the United States, have you noticed the motto: "E Pluribus Unum"—13 letters? In the talon of the American eagle, are there not 13 olive branches, and is not the olive tree the symbol of Israel in Romans 11?

PROPHETIC QUESTIONS ANSWERED

To be sure we happened to have 13 original colonies, but what connection has this with Manasseh? It would be interesting to know how the conglomeration of peoples that make up the citizenship of the United States—French, British, Irish, Spanish, Dutch, German, Swedish, Italian, etc.—came to be one homogeneous tribe of Israel. And how does it happen that the 13 colonies came to be Manasseh and those who remained behind in England are Ephraim?

What about that eagle of ours? It so happens that the eagle has been a national symbol with many nations. The Austrian eagle is double-headed (which logically might suggest Ephraim and Manasseh). In recent years the eagle has been used by France, Prussia, Austria. Russia has used it in the past. The Romans and the Persians used it. Even our "E Pluribus Unum" is an old Roman phrase. Since it happens to have thirteen letters, would it suggest some connection with Manasseh?

Who Will Inhabit the "New Earth"?

IN HIS paper, *Watching and Waiting*, George W. Fromow has set forth an interesting line of thought concerning the conditions to obtain in "the new heavens and the new earth" beyond the Millennial period. He had been asked whether God might not create in and for the earth of the future a new race of men; whether the paradisaical condition of Adam, or something similar thereunto, may not be restored, so far as for men innocent and immortal to live and multiply in the new earth, and so form the subjects of the glorified saints who would thus reign over them forever. Here is his answer:

"In the first place, even if there were nothing in Scripture that contradicted such a thought, we should require the plainest and most direct statement of Scripture before we could be justified in entertaining it. When the creation of the first heavens and earth is described, how prominent a place is given in the narrative of the creation of man! But when the creation of the new heavens and earth is described, the Scripture is entirely silent respecting any fresh creation of man. Is not this silence of itself sufficient to prove that there is no such fresh creation of man?

"But we have not to argue merely from the silence of Scripture. Scripture declares that Christ is 'the *last Adam*.' If there were to be any progenitor of a new race of men, or if any form of manhood, other than that which pertains to Christ in resurrection, were to be created, Christ could not be called 'the *last Adam*.' That title is evidently designed to teach us that that form and condition of humanity, which is seen in Christ glorified, is the one *last*, and *everlasting*, and *only* form of humanity in which man can exist for blessing. Nor could it, in strict truth, be said that all former things

had 'passed away,' if even the paradisaical form of the earthly Adam's humanity were again to appear.

"Moreover, as the first earth was created in suitability to the condition of the first Adam, who was earthly, so will the new earth be created in suitability to the condition of the last Adam, who is heavenly. How, then, could such an earth be a suited abode for persons in flesh and blood, even though unfallen? And will not the new heavens and earth form an integral part of that which is peculiarly the inheritance of the redeemed? How, then, could those who are simply creatures, but *not* redeemed, have inheritance therein? And does not the eighth Psalm, carefully considered, prove that, after the results of redemption are fully wrought out, 'man,' as a generic name, will cease to apply to any except those who are exalted into a sphere of super-angelic glory, such as is implied in the words 'crowned with glory and honor' — words applied to Christ as the new Head of humanity; and that, consequently, 'to reign' in the full power of risen life is a necessary characteristic of '*man*,' when the dispensation of the fulness of times is reached, and that none can be included under that name to whom such exaltation does not pertain. Surely all and each of these considerations are sufficient to prove that '*man*' will never be re-created in a first-Adam form.

"We would remark on the importance of remembering that Revelation 21:1-8 is the only scripture that describes the condition of the new earth. The subsequent verses of that chapter form a new division of the prophecy, and describe the condition of the heavenly city (not when *in* the new earth), but during the millennium, when it will be connected with, but not *in* the earth. That the part of the twenty-first and twenty-second chapters, to which I refer, cannot apply to the new earth, is sufficiently proved by one verse, 'the leaves of the tree were for the healing of the nations,' Surely no one will assert that there can be any healing needed in an earth that is created in accordance with the glory of the Second Man — the Last Adam — an earth of which it is emphatically said,

PROPHETIC QUESTIONS ANSWERED

'that all former things have passed away.' Nor do we read of 'nations' in the new earth. An expression that is found in our version in reference to the millennial earth, *viz.*, 'nations of them that are saved,' may have familiarized the mind with the thought that 'nations' is a word that may be admitted into the eternal state. But it is not a scriptural thought. The words 'them that are saved,' is an interpolation, the right reading being, 'the nations shall walk by means of the light thereof.'"

What Is the Day of the Lord?

"The sun shall be turned into darkness, and the moon into blood before the great and the terrible day of the Lord come" (Joel 2:31).

THERE ARE those who have produced considerable prophetic literature, leading many to believe that "the day of the Lord" has reference especially to *one day at the close of the Great Tribulation*, and that while the church is to be raptured before "the day of the Lord," it will be on earth throughout the entire "Great Tribulation," regarded as seven years.

Much has been made of the fact that Joel and Peter show that certain signs in the heavens, related to the Tribulation time, will immediately *precede* the "day of the Lord." Christ on the other hand, showed that these same signs immediately *succeed* the Great Tribulation, and immediately *precede* His manifestation as the Son of man to reign on earth (Matt. 24:29).

There is doubtless a distinction to be made here between the Tribulation period and the "great and terrible day" which marks its close. Our own position has heretofore been that the terms "Great Tribulation," "the time of Jacob's Trouble," "the Day of the Lord," and the "Seventieth week of Daniel," are practically synonymous.

In our "Prophetic Research Course" we bring together many passages on this point, showing that almost identical statements are made as to each. This leaves us, however, with an apparent discrepancy, as indicated in the first paragraph, and we present the comments of Dr. Hogg and Dr. Vine in a joint discussion, for the consideration of the reader. It will

PROPHETIC QUESTIONS ANSWERED

be seen that there is no clear scriptural basis for the idea that the true church escapes only the "great and terrible day" at the end.

"The great and terrible day spoken of in Joel 2:30,31 is the time of the personal exercise of Christ's authority in the world, and will be ushered in by His appearing in glory. The Great Tribulation is to be distinguished from the divine judgments to be manifested immediately before the day of the Lord, the signs in the heavens and earth mentioned in Joel 2. The Great Tribulation is especially "the time of Jacob's trouble," the fierce persecution of the Jews by the anti-Christ.

"We then have a fixed order foretold. First, the Great Tribulation; second, startling signs in the sun, moon and stars, the shaking of the powers of the heavens; third, the revelation of the Son of man. The Man of Sin is to be brought to nought by the *manifestation of the parousia* of the Lord Jesus. His coming in the clouds with power and great glory will usher in the Day of the Lord, a day *terrible in its inception*, blessed in its continuance, when to the outpouring of righteous wrath shall succeed a righteous peace, under the sovereignty of the King of kings.

"We may compare the prophecy of Joel: "The Lord uttereth his voice before his army (a striking association with Paul's words 'the breath of his mouth,' II Thessalonians 2:8, and with John's vision of the sword proceeding from the mouth of the Lord); 'for his camp is very great; for he is strong that executeth his word; for the day of the Lord is very terrible; who can abide it?' (Joel 2: 10,11)."

Comparing the two passages above mentioned (Rev. 19: 19-21; II Thess. 2:8), which each refer, in different ways, to the overthrow of the Man of Sin and his forces, the passage in Thessalonians gives the *effect*, and that in Revelation the *process*. The process is short and sharp, as the effect is decisive. Further light is shown on the two by the prophecy of Zechariah: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his

feet shall stand in that day upon the mount of Olives . . . and the Lord my God shall come and all the holy angels with him" (Zech. 14:3-5).

"The Day of the Lord, *which will reveal the church in the heavenlies,*" says Dr. Hogg, "glorious with the glory of Christ, will at the same time bring deliverance to His earthly people, the Jews (Joel 3). The manifestation of the parousia and the introduction of the Day of the Lord thus constitute the closing stage of the Lord's second coming."

The question then remaining is: Is the church to have part in "the time of Jacob's trouble" and the time of the Beast's rule? The prophecy of Daniel relating to this terrible time involving Israel and the godless nations, leaves no room for the church, the Body of Christ, formed in this present era of grace. In our "Prophetic Research" we have assembled numerous passages definitely stating that the church has nothing whatever to do with the judgment periods determined upon unbelieving Israel and the godless nations.

On page 16 of the above book we have dealt frankly with the terms "parousia" and "apokalupsis," the words which indicate two phases of our Lord's coming. Many have failed to notice that "parousia" covers *a period of time*, so that Christ's "*presence*" with His raptured saints, runs through the *period* of the Seventieth week, and culminates in the *open manifestation of His parousia*. The *crowned* saints (indicating completed condition) are revealed safe in Heaven before any of the scenes connected with the Great Tribulation, described in Revelation, take place — long before the open manifestation of the anti-Christ.

Is the First Resurrection One Event?

HERE IS a question that we submitted to Dr. F. W. Pitt of England: "If the first resurrection contains those who have been beheaded in the Great Tribulation, how can it take place before the Tribulation?" To put it another way: "If the anti-Christ is to behead Christians who will be raised in the first resurrection, how can that resurrection take place before they are beheaded — or as many Premillennialists claim, at the pre-Tribulation coming for the church?"

Dr. Pitt's answer follows:

"The answer is that there are only two resurrections, one for the just and the other for the unjust. Christ Himself was raised in the first resurrection; afterward those that are Christ's will be raised at His coming for the church. But that does not complete the first resurrection. After the church era ends there will be others who will by faith qualify for the first resurrection. They will be raised before the Millennium, but some years after the church has been removed.

"The mistaken idea in the question raised above is that the church must wait until after the Tribulation before the saints are translated, as if all who have part in the first resurrection must of necessity be raised at the same point of time. The first resurrection covers a period of two thousand years, which began when Christ was raised. It does not end when the church era closes and the dead in Christ up to that time are raised. It will continue right on until after the Tribulation, when the martyrs under the sixth seal and those who are slain because they worship not the beast, will be raised. When they are raised they will complete the first resurrection. 'This is the first resurrection.' The rest of the dead will not live again till the thousand years are finished. Then the unjust will be raised to the White Throne Judgment."

Has the Seventieth Week of Daniel 9:26,27 Been Fulfilled?

SOME teach that the seventieth week of years (seven years) was fulfilled immediately after the "cutting off" of the Messiah at the close of the sixty-ninth week (seven weeks, plus three score and two weeks — v. 25). They assert that no gap of time such as the present church dispensation, could possibly come between the sixty-ninth and seventieth week of years, therefore the seventieth week is not future and is not to be identified with the Great Tribulation or "time of Jacob's trouble."

Observe carefully that week sixty-nine closed with the cutting off of Christ in His crucifixion. All agree that this was fulfilled in approximately A.D. 30. The sixty-ninth week also was to be followed by the destruction of the city and the sanctuary. When did this occur? Within seven years following the crucifixion? We all know that it did not, but that it took place in A.D. 70, and strange to say, those who hold that the seventy weeks ran consecutively, close the seventieth week with the destruction of Jerusalem and they have left a gap of forty years.

If the weeks ran without a break the destruction of Jerusalem did not fall within the seventy at all. It would seem, therefore, that even those who object to any kind of a period coming between the sixty-ninth and seventieth weeks have one to account for in their own system of reckoning.

Note again that the coming prince was to confirm a covenant with the Jews which he would break in the midst of the seventieth week. The majority of Premillennarian teachers take this of anti-Christ in the future time of Jacob's trouble.

PROPHETIC QUESTIONS ANSWERED

Others say it refers to the acts of Titus in A.D. 70, but no such treaty of Titus is on record. There is no evidence of his having broken an agreement with the Jews after three and one-half years. The book of Revelation (written A.D. 96) uses the very time measurements of Daniel's prophecy and puts the desolating period in the future, at the end of this age.

Note again — the desolation starting in the midst of the week was to continue "until the consummation." Can this mean that the desolation of Jerusalem was to continue all through this present age? Jerusalem is not now desolate and the consummation has not yet come. Are not the vials of wrath to be poured out in the future? If so, where does this place the seventieth week and the final desolation of Jerusalem?

Some say that the one who makes the covenant is not Titus, nor anti-Christ, but Christ, and that it is a covenant of grace. They say the remnant according to grace made up "the many" of verse 27. The "everlasting righteousness" which is to be brought in (v. 24) they maintain, is that righteousness provided through the work of the cross, not a future, universal righteous rule. What then of the statement that the one who makes the covenant will break it in the midst of the week?

These explanations get one into far greater difficulty than the interpretation which brings an infinite period between the sixty-ninth and seventieth weeks. They fail to notice the precise language. Those in view in the seventy weeks are "thy people" (Israel) and one place is especially involved, "the holy city" (Jerusalem). The church is not here involved, but Messiah's coming kingdom.

Has there been a break between the sixty-ninth and the seventieth weeks? Who can deny that the national history of Israel and the blessing of Jerusalem have been cut into? Prophecy reminds us, however, that this history is to be resumed at a future day. Then is there not a gap of time?

Why is the reference to the seventieth week distinctly cut off from the rest in the language of Daniel's prophecy? The

first seven and the next sixty-two are continuous. The twenty-fifth verse joins them by the word "and," but the seventieth is separated from the sixty-ninth by the prediction of events long drawn out. All must admit that these things were not accomplished within seventy consecutive weeks of years.

We are told that the "everlasting righteousness" supplied through the cross endures forever. To be sure, but the prophecy is dealing specifically with the Jews and the Holy City. After two thousand years both are little affected by the work of Calvary (Jer. 33:14-16).

The "sealing up of the vision," they tell us, means the closing up of the prophecy to the Jews (Isa. 8:10). But all this is connected specifically with the "consummation." These things are revealed in the book of Revelation, which carries us to the end of the age and the coming of the King in His glory.

The "anointing of the holy place" some take as Christ's entry into the "heavenly sanctuary" (Heb. 9:23,24) or the Holy Spirit's coming down at Pentecost upon the "spiritual temple" (II Cor. 6:16). But the language has to do specifically with the city of Jerusalem and the literal temple of the Jews.

Is the First or Second Beast of Revelation 13 the Anti-Christ?

THERE have been conflicting opinions on this in recent years although from the early church to the time of the Reformation there was quite general agreement that the first is the great counterfeit Christ, the consummate antagonist of Christ and supplanter of everything divine. He was seen as "the man of sin," the seed of the serpent in ultimate development, the very incarnation of Satan, holding both the political and religious sovereignty of the world in the end of time. This position he would attain with the able assistance of the second beast, the "false prophet," the leader of the "many false prophets" of the last days.

It is this writer's firm belief that the *first* beast is at once anti-God and anti-Christ (cf. II Thess. 2:4), necessarily becoming the consummate persecutor of all who would follow the true Christ.

It should be noted that the second beast does not come in his own name but as the humble servant of the first beast. Most commentators agree that our Lord spoke of the anti-Christ when He said (John 4:43) that the world would eventually worship one who should "come in his own name." This would seem to preclude the idea that the second beast is the anti-Christ.

The second beast is lamb-like in that he proposes to occupy only the inoffensive position of the world's spiritual adviser, counselling people how to live for their highest spiritual happiness. It turns out, of course, to be the assumption of absolute dominion over the minds and souls of men, causing them to give all adoration to the first beast. Eight times it is writ-

ten, "he causeth," indicating that he will be a very effective servant of the first beast.

When our Lord prophesied of the "many false prophets" it is not likely that *the* false prophet which the second beast is declared to be (Rev. 13:16, 19:20; 20:10) was not embraced. He is one of the "many" and becomes the head of them all. As Dr. Seiss says: "He will be the consummation of all prophets, as he is by emphasis *the* false prophet in the same way that the first beast is *the* anti-Christ of the "many anti-Christ" (I John 2:18).

In recent years some have contended that the first beast is a Roman prince who will be even worse than the anti-Christ, whom they conceive to be the second beast. They claim that it is this Roman prince who is to break covenant with the Jews, not the anti-Christ. They maintain that the sphere of the first beast is purely political. This, however, does not seem borne out by the statements of the last half of the chapter which show that he is to be worshiped by all as God. Some go so far as to make a distinction between "the man of sin" and the "wicked one" in II Thessalonians 2, asserting that the man of sin is a Roman dictator while the wicked one is the anti-Christ. This is hair-splitting with a vengeance in our opinion.

Must Anti-Christ Be A Jew?

THE PARAGRAPH following is taken from a letter:

"I have recently purchased a new booklet, '*Anti-Christ and the Jew*' which, of course, takes the position that the coming anti-Christ must be a Jew and '*cannot* be anything else.' The author gives no Scripture reference at all, but simply says: 'because my Jewish Bible teaches it.' He further identifies him as a '*Russian Jew*.' He seems to hold that the Jews are bound to tie up with Communism, therefore the prophesied pact would have to be with a Russian. I wonder what you think of this idea that he will have to come from Russia."

It is rarely that a Hebrew Christian Bible teacher supports the notion that anti-Christ must be a Jew, having better understanding of the original of Daniel 11:36-40, the passage usually used by those who hold this position. Furthermore, Hebrew Christians well understand that nothing tends more to antagonize non-Christian Jews than this teaching, which has always been a chief stock in trade of anti-Semites. From this standpoint alone, we are surprised at such a book (and without Bible references) being circulated by Dr. Hyman Appelman.

The majority of prophetic teachers have recognized that there is no indication of Jewish domination over the earth prior to the Kingdom age. The great image vision of Daniel 2 would show that the last world dictator is to be the final representative of *Gentile* world dominion. This will be in a period when anti-Semitism will be world-wide and at a Satanic pitch. It is difficult to imagine all the world proclaiming a Jew earth's greatest and a god. Daniel 8 seems to show that he will arise from one of the four divisions of Alexander's

broken empire (vv. 21-23). His symbol, the leopard (7:6) would suggest Greece as the area where he will arise, not Russia.

In the vision of Daniel 7, in the development of the "little horn" out from among the others, anti-Christ's origin seems clearly set forth. Comparing the doings of this little horn with the deeds predicted of the "man of sin" of II Thessalonians 2, the identity seems established. Daniel saw this little horn as the last and *most cruel instrument of persecuting the Jewish people* of the world. (Can you imagine his being a Jew?) And he belongs to the last phases of *the Gentile image!*

The ten toes of the image Nebuchadnezzar saw and the ten horns of the vision of Daniel (Dan. 2 and 7) seem identical. They both point to the last form in which GENTILE RULE will be divided in the end of time. The super-man who is to claim both the religious and political supremacy, is to revive all the perished glory of the GENTILE kingdoms of Babylon, Medo-Persia, Greece and Rome.

While on the subject, may we refer to an article in a recent Christian magazine which cited the usual Scripture support for the idea that anti-Christ must be a Jew. Let us examine them:

The first is Ezekiel 21:25,26 — "And thou, profane and wicked *prince of Israel*, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high."

Should one wholly disregard the context in applying such statements to the anti-Christ of the last days? The prophet has just turned from a discussion of the sins of the people as a whole, to the individual prince at their head. The Hebrew word here translated "profane" is the same word rendered "slain" (v. 14) and should here be translated "overthrown," according to the best authorities.

The expression, "whose day is come when iniquity shall

PROPHETIC QUESTIONS ANSWERED

have an end," is the same as found in verse 29. The meaning plainly is that God brings transgressions to a consummation by manifestations of divine judgment when the iniquity of a people becomes "full." The idea of iniquity being allowed to run a certain course through the divine forbearance, then arrested and punished when it has reached a climax, is a common one in Scripture (Gen. 15:16; Dan. 8:23; Matt. 23:34-36). *It has nothing to do here with the last days, nor is there here any reference to the anti-Christ.*

Verse 27 goes on to show that the overturning of wicked rulers and people will go on and on until the day when Messiah comes who alone can bring confusion and uncertainty to an end (Dan. 7:14).

Daniel 11:36-40 is the next passage claimed as proof that anti-Christ must be a Jew. "He is evidently a Jew," says this writer, "for he does not regard the God of his fathers nor the desire of women."

Here again, the correct rendering of the passage robs those who would use it as above, of any support. In the first place, some authorities have said that some manuscripts have "gods" instead of "God" of his fathers, and it is then added that he shall not regard any gods whatsoever for he shall exalt himself above all.

The passage does not state that he shall not regard *Jehovah*, the God of his fathers, but simply that he will not regard the gods his ancestors regarded, *nor any god*. To say that *Jehovah, the God of Israel* is meant, is reading into the passage what is *not there*.

As to the phrase about "the desire of women," which some have taken for a reference to the virgin birth and the desire of Jewish women to be the mother of Messiah, again one need but turn to any good commentary to discover that the correct rendering of the Hebrew will not permit of any such interpretation. We are told that in the Hebrew, the phrase must refer to what has just been said, and can only

mean, "*nor any gods desired by women*" — of which there were many.

The third line of support taken is a linking of John 17:12 where Judas Iscariot is referred to as "the son of perdition" — with II Thessalonians 2:3 where Paul uses the same expression of the man of sin. This is said to be positive evidence that the man of sin will be a Jew, and there are some who go so far as to say that he will be none other than Judas reincarnated — this in spite of the fact that Judas is already under sentence. (Dr. Oltrogge has written on this point and his article will appear soon.)

The phrase, "son of perdition" is a well-known Hebrew idiom. A disobedient child was called "a son of disobedience." Those in spiritual darkness were called "sons of darkness," etc. A son of perdition was one in whose nature there were the qualities of perdition.

Ellicott says of John 17:12 — "No exact translation can give in English the point of our Lord's words concerning Judas, because we have no verb of the same root as the abstract substantive of the same root as the verb 'perish.' " He adds that the nearest we can get in the English is: "And none of them perish *except him whose nature it was to perish.*"

The same construction follows in Paul's statement in II Thessalonians 2:3. Anti-Christ must perish because it is his very nature to perish. Linking these two verses together does not prove that Judas is to return to earth, nor does it prove that anti-Christ must be a Jew.

It is frequently argued that the Jews would not enter into a covenant except with a Jew. In our January 1941 issue, we showed how, in the days of Napoleon, a great convention of Jews assembled in Paris and formed a Sanhedrin which proclaimed Napoleon as their deliverer, the great prince predicted in the sacred writings. And many of them were persuaded that he was the Messiah foretold in Scripture. In the Jewish festival on Aug. 6, 1806, the cyphers of Napoleon and Jose-

PROPHETIC QUESTIONS ANSWERED

phine were blended with the letters expressing the name of Jehovah and the imperial eagle was placed over the sacred ark.

The Zionists of today would enter into covenant with *any leader* who gave evidence that he had power and authority to guarantee them free entrance to the territory they need.

Will the United States Come Under the Beast's Empire?

WHILE prophecy concerning the revived Roman Empire centers about the nations of the Old World, it is certain that America will be included in the all nations that will have part in Armageddon (Ezek. 38:13). "All the young lions" must include the United States.

The nations springing out of the old peoples of the old Roman Empire joined their fortunes with the opposers of Germany in the World War. So it will be in the last war. If so, the doom of anti-Christ's empire will fall on America as on all other nations. "All the kingdoms of the world," in Jeremiah 35:26, must include America.

The United States, let it be remembered, is a composite of all the nations of the Roman Empire and all others beside. The evil blood, the wickedness, the false religion and philosophy, and all the principles contrary to truth and righteousness developed among other peoples have been brought into America to mingle with its civilization. As the Old World is fast ripening for judgment, so is the New World.

What Is the Significance of "Maranatha" in I Corinthians 16:22?

THIS WORD, meaning "the Lord is coming," was a favorite greeting as Christians met one another at the opening of each day, in the early period of the church. Thus they reminded each other that, regardless of the gathering gloom in political affairs, the day was to be lived in eager expectation of His appearing. How much more appropriate is it today!

We are told that when dark times came in the days of the early church and believers were compelled to meet in caves, the password that gained them admission to secret assemblies was "Maranatha." It was at once a declaration of their faith in the Lord's personal return and an expression of devotion to His service. Many Christians wrote the word at the end of their letters, even as Paul closes his Corinthian Epistle with it. It was a benediction and let friends know that they were still rejoicing in the blessed hope. When the Lord's Supper was celebrated, it was customary to offer thanksgiving, ending the prayer with the triumphant "Maranatha."

The word has remained untranslated in all the versions of the New Testament. Those responsible for the translation of the Scriptures into various tongues have shrunk from translating the word out of the original into other languages as though it would be a sacrilege to do away with the word which had so many sacred association in the early church.

With such a hope it is not strange that the early church was a radiant church. And who are those today who can face the storms that are gathering over the nations with their heads lifted up? Are they not those who look for the Bridegroom? Let us take up the watchword, "Maranatha—the Lord is coming." It will tell others that we have the best hope because it is the blessed hope.

What Is the Meaning of the Expression "Eretz Yisroel"?

THIS is the term used by many Jews for the Holy Land. Many Jews regard it as a great mistake to use the name "Palestine" and the founders of the Zionist Movement have been criticized because when the Zionist ideal was written, they referred to "establishing a Jewish homeland in Palestine."

The name "Palestine" is said to represent the Hebrew word "palish," although in the Old Testament it is used only of the land of "Pelishtine" or Philistines." Among the Arabs today is the word "Filistine." It will be seen why Jews regard the name "Palestine" as a misnomer for "Eretz Yisroel," "the Land of Israel."

The official name of the new nation is "Israel" and the citizens are "Israeli."

Is It Scriptural to Talk About the "Rapture"?

It is true that the word "rapture" is not in our Bible. Why then is it used of our Lord's coming for His church? The word means "to snatch or catch away." It comes from the Latin "rapio," a form of which is "rapus," the root of our English words "rapt" and "rapture."

Let us note two places in English literature where the word is used. Writing of one who is carried away by violence, Samuel Daniel says: "Now as the Libyan lion outrushing from his pen rapt all away." Edmund Spenser, describing waters carried away, sees "the circled waters rapt with whirling sway."

As the lion outrushing rapt all away, and as the whirling pool rapt with whirling sway, so the Lion of Judah will seize His mate from a ruthless world like Elijah in a whirlwind to the skies. "Rapture" is therefore a very proper term to employ when speaking of the removal to heaven of the waiting church. She will be rapt, snatched, caught up to heaven, for the Apostle Paul so declares in I Thessalonians 4.

Another common meaning of the word "rapture" is "ecstatic and transporting joy," and this will be the portion of the church that will be rapt aloft to be with Christ.

Is This World Headed for Extinction?

MODERN scientists frequently tell us that "this planet is not headed for annihilation as the Scriptures teach." It is true enough that our translators were influenced by a notion which prevailed in the middle centuries that the world is to be entirely demolished. That idea, based upon mistranslations, still persists in many minds, but it cannot be harmonized with promises and revealed purposes of God concerning the future of this earth. There is to be an end of the world order of things, but not of this planet.

Scripture, according to the original meaning does not teach termination of the earth's existence (Matt. 5: 18, 24, 34, 35; Mark 13:30,31; Luke 16:17, 21, 33; II Pet. 3:10; Rev. 21:1). The word used in the original means "to pass from one condition to another" — transition, not annihilation.

Some passages speak of dissolving, perishing, flying away (Isa. 4:4; 54:10; Rev. 6:14; 20:10), but these do not mean cessation of being. The earth and the heavens "perished" in Noah's time according to II Peter 3:5,6 — the mass of the people, the world order. The dissolving means a deliverance from an old state and a setting free to become what God intends them to be (cf. Rom. 8:19-23; Eccles. 1:4; Ps. 15:5; 119:90; 37:9,11; Isa. 60:21; Rom. 4:13; Dan. 2:44; 7:14; Ezek. 37:25).

The quarrel of scientists is actually not with what Scripture says but with what translators have made some of the writers say.

Can Modern Scientists Foretell the Time of Earthquakes?

THE BIBLE predicts a general increase of earthquakes in connection with the signs of the last days. There have been those in recent years who have claimed to have methods of foretelling the approach and approximate time of earthquakes, and in some instances their predictions seemed to have fulfillment.

Reliable scientists, however, assert that there is no way to predict the time of quakes. We quote Dr. Beno Gutenberg, geophysicist of California Institute of Technology:

"I have never heard of an earthquake prediction that turned out to have the slightest significance. For a prediction to have significance the disturbance must be predicted to within ten miles of its location and less than a month of its occurrence. This will remain impossible until we know more about warning shocks and about the measurement of strains in the rocks."

"For every year the world is apt to have at least one or more earthquakes as great as that which San Francisco experienced in 1906, twelve very destructive quakes, one hundred strong enough to cause serious damage, and at least a million shocks strong enough to be felt if they occur in inhabited areas. Every year there are several hundred quakes over the world which have as much energy as the Southland shock in 1933."

Unless a quake forecaster successfully predicts on several occasions both the spot and the time his predictions are worth just as little as that the earth will spin once on its axis tomorrow.

"Unfortunately," says the California Technology professor of geophysics, "the only predictions worth anything at all

PROPHETIC QUESTIONS ANSWERED

are only historical in their basis. We can guess that because quakes have occurred off and on in certain areas in the past they are apt to continue to occur there in the indefinite future. I can predict that a quake that will do some damage will occur in Japan this year. But my only basis is historical. That is not earthquake prediction!

"Until predictions can be reduced to a very precise procedure, giving place, time and magnitude reliably and most infallibly, the public announcement of a prediction is likely to be harmful and mischievous, causing unwarranted worry and apprehension among large numbers of the population."

Such opinions by scientists in no way affect the prophetic utterances of Christ as to terrible quakes coming simultaneously with other conditions which will involve all the nations of earth.

Dr. Herbert Lockyer has a ten-cent booklet on "Earthquakes" which brings out the prophetic significance of these earth disturbances. Dr. Lockyer says:

"It is because there is a vital connection between the physical and the moral that the judgments of God will yet descend upon the earth in the liberation of those natural yet destructive forces tied up like dogs on a leash. Earthquakes are prominent among the causes of calamity spoken of in the last days and which, because of the terror they inspire, naturally play a large part in the vision of the Apocalypse (Rev. 6:12)."

We suggest that the Christian betake himself to the "Earthquake" Psalm (46) if his mind is beset by fears of coming quakes:

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof . . . God shall help . . . and that right early."

Are We Now In the Seventieth Week of Daniel?

BECAUSE of almost universal depression and increasing confusion, this is a question that is frequently raised. There are those who believe that the church must pass through the Tribulation and this teaching is always strongly emphasized in periods when war and calamity is widespread. We can only answer the question according to the light we have in the Word of God.

We know of no scripture which clearly says that the church will pass into the Tribulation period or that when Christ comes for His Bride He will find her in the midst of the time of wrath. The Apostle Paul upset this theory when held by troubled believers in the Thessalonian church (II Thess. 2:1-15).

At the end of the age, when the tares are bound for burning, we understand that God's wheat will first be gathered in (Matt. 13:30). In chapters 4 and 5 of Revelation the church appears in the glory before the outpouring of wrath upon earth begins.

If the church passes into the seventieth week, the Saviour's command to watch for His appearing as possible any time would be rendered null (Mark 13:36,37). If He could not come until the latter-day manifestation of the Beast Empire, the gathering of large numbers of Jews into Palestine, the manifestation of the anti-Christ, Christ's exhortation has been without meaning until the present time.

The saints are to be associated with Christ in the end-time administration of the Kingdom (I Cor. 6:2). They must be previously caught up and there must be a period prior to His reign during which He will reckon with His servants (II Cor. 5:10) and prepare them for their duties.

PROPHETIC QUESTIONS ANSWERED

The Holy Spirit's work is to baptize believers into one body (I Cor. 12:12,13). When the body is completed, the Spirit steps aside and Satan becomes temporarily unopposed, precipitating the Great Tribulation. While there will be a work of salvation wrought by the Spirit in the hearts of many during that time, He will not be present in the same capacity as during this age of grace. The Spirit now hinders the apostasy until the body is completed (II Thess. 2:7). When He is "taken out of the way," the revealing of anti-Christ will not long be delayed. The body must be complete at the time the Spirit withdraws. According to Revelation 4:5 and 5:6, the Holy Spirit is represented as "before the throne" during this time of wrath.

"Through much tribulation we must enter into the kingdom," but we do not believe any part of the body of Christ will be on earth during *the* Tribulation.

What About the Little Folks When Jesus Comes?

WHEN our Lord comes for His body, He will certainly take from the reach of the fires of wrath all the innocent children in the world, for the simple reason that they belong to Him. Children will, through the atonement, have the same right of entry into heaven by translation as they have by death, and however they get there, "in heaven their angels do always behold the face of my Father which is in heaven."

When our Lord comes, this world, ripened for judgment, will be deprived of the salt of the earth, the lights of the world and the innocent children. It will not be a question of little children being left behind, but of their parents, if they are not believers.

What the ungodly will say when they find their little ones have been taken is beyond telling. No doubt many who would have preferred childless marriage will be glad to be rid of these encumbrances, but the shock to those who have a love for their children will be indescribable.

Dr. F. W. Pitt says: "Sinful indulgence aims at a childless world but it will mature by the intervention of God, not by the unnatural connivance of men. All saints and all children will be caught up to heaven, leaving none behind but the ungodly, in a childless world. This strange and tremendous climax in the world's history is so alien to the modernistic conception of a reformed humanity and a universal brotherhood of apostate religion and no religion, that it is contemptuously swept aside as being fanatical."

What Is the Value of Studying the Prophetic Portions of the Bible?

FULFILLED prophecy is a conclusive evidence of the divine inspiration of the Bible. God is recorded as saying: *"Remember the former things of old; for I am God and there is none else; I am God and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure"* (Isa. 46:9-10).

None of the sacred books of other religions have in them a prophetic element. The reason is not far to seek. Had the authors attempted to foretell future events they would have left behind them the strongest evidences of their deceptions. The God of the Bible alone grasps the ages. His Book alone is largely made up of prophecy and none can deny that the march of ages has corroborated its prophetic statements.

These prophecies are so detailed, so specific and recorded so long before the events transpired that they cannot be accounted for on the basis of human foresight. Thousands of volumes have been written through the Christian centuries showing how Bible predictions have passed literally into history.

As the Apostle Peter wrote: *"For the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost"* (II Pet. 1:21).

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the daystar arise in your hearts" (II Pet. 1:19).

What Are the General Signs of the Age End?

HEREWITH we set forth a few of the prophecies having to do with the consummation of the age in which we are living. As you read them and compare them with the events of which our daily papers are full, recall the challenging question put by our Lord to the religious leaders of His day: *"Can ye not discern the signs of the times?"* (Matt. 16:3).

INTERNATIONAL CONDITIONS

- Constant rumors of war (Matt. 24:6).
- Increasing world conflicts accompanied by pestilence and famine (Matt. 24:7; Isa. 13:4,5).
- Economic perils such as the nations have never known before (Matt. 24:21,22; Mark 13:19; Dan. 12:1).
- The people impotent to help themselves (Ezek. 7:17,18).
- Gold and silver valueless as exchange (Ezek. 7:19).
- Disastrous earthquakes (Matt. 24:7).
- Increasing commotions within nations (Luke 21:9).
- Fearful sights and great signs (Luke 21:11,25).
- Peoples' hearts failing for fear (Luke 21:26; Isa. 24:17,18).
- Perilous conditions in general (II Tim. 3:1-5).
- Collapse of great fortunes (Jas. 5:1-8).
- Nations utterly broken down (Isa. 24:19,20; 51:6).
- Days of darkness and gloominess (Joel 2:2).
- Hellish war devices (Joel 2:3-5).
- Revival of Roman Empire; its final destruction (Dan. 2:40-45).
- Many traitors, "fifth columnists" (Mark 13:12; Luke 21:16; II Tim. 3:3,4).
- National revival of Israel (Mark 13:28).
- Russia and Germany join, eventually attempt to grab riches of Palestine (Ezek. 38 - 39).

PROPHETIC QUESTIONS ANSWERED

Increasing persecution of Christians and Jews (Dan. 7:21,22; Jer. 30:7, 13-16; Matt. 24:9; Mark 13:13).

Final rise of anti-God world dictator demanding allegiance of all (Dan. 7:24-26; II Thess. 2:4, 8-11; Rev. 13:1-18).

Honors the god of forces (Dan. 11:36-39).

Overthrows many nations (Dan. 11:41,42).

Wastes of Palestine cultivated after many centuries of barrenness (Isa. 43:19,20; Ezek. 34:26,27; 36:4-10, 30, 34, 35).

Hebrew language revived after being long dead (Zeph. 3:9).

Jews return to Palestine in large numbers (Isa. 43:5,6; 49:19; Jer. 23:3; 30:3; Ezek. 11:17,18; Hos. 3:4,5).

Seven years of consummation — the Great Tribulation — time of awful trouble for the Jews (Jer. 30:7; Dan. 9:27).

RELIGIOUS CONDITIONS

Organized atheism mocks religion (Jude 18).

Rulers take counsel against God (Ps. 2:2,3).

True religion waning, iniquity abounding (Matt. 24:12,38).

General apostasy in Christendom (II Thess. 2:3).

Increase of spiritualistic practices (I Tim. 4:1-3).

Religious fakers work seeming miracles (Mark 13:22).

Many will not endure sound doctrine (II Tim. 4:3,4).

Damnable heresies spring up over night (II Pet. 2:1-3).

Preachers ridicule the teaching of Christ's second coming (II Pet. 3:3,4).

A great world religious federation takes shape, headed by a false prophet of great power (Matt. 24:5, 11, 24; Rev. 13:11-18).

A great religious war heads up under the Beast with Palestine as the cockpit (Zech. 14:1-3; 12:2,3; Rev. 16:16; 19:11-21).

Jew-hate once for all judged (Isa. 49:26; 60:14; Jer. 30:16,17).

THE CLIMAX

In the midnight hour of the age, the Lord Jesus Christ comes for His own (Matt. 25:6).

Every eye shall see Him (Rev. 1:7).

PROPHETIC QUESTIONS ANSWERED

Christ in Person (John 14:3; Acts 1:11; I Thess. 4:13-18).

Sleeping saints raised, living believers are translated to meet

Christ in the air (I Cor. 15:51-54; Phil. 3:21; John 5:24-29; I Thess. 4:15-17).

Revived Roman Empire destroyed (Dan. 2:45).

Thrones of latter-day dictators wiped out (Dan. 7:9-18).

All evil forces removed (II Thess. 1:7-10; Matt. 13:41).

All wickedness punished, righteous rule established (Ps. 98: 8, 9; Isa. 2:4-22; 13:11, 12; 24:21; 26:20, 21).

Peace restored to the Holy Land, the Homeland of Israel (Isa. 60:15-22; 62:1-10; Jer. 31:4-13; 33:7-18; Ezek. 34:12-14; 23-28).

The Jews worship the King of kings (Ezek. 36:22-38; 37:21-28; Hos. 14:4-9; Zech. 12:10-12).

Christ's glorious and universal reign (Ps. 47:5-9; 72:1-17; Isa. 11:1-12; 25:8, 9; 35:1-10; 65:17-25; Mic. 4:1-8; Zech. 2:10-13; 14:20, 21; Rev. 21:1-7).

There Are Such Fanatical Ideas About Prophecy, How Can One Hope to Understand it?

REGARDLESS of the confusing interpretations of men, every Christian has a duty to give heed to the Scriptures, "the sure word of prophecy." Let them speak for themselves and let the Bible be its own commentary.

One of the scriptural exhortations for those upon whom the consummation of the age is coming is that of I Peter 4:7: "Be ye therefore sober."

The Greek word rendered "sober," means "of sound mind." It is the word used in Mark 5:15 concerning one whom Jesus had delivered from the power of demons. They found him sitting and "clothed in his right mind."

What need in these days for Christians in their right minds—Christians of sense and spiritual discernment! Hundreds are being swept away by cults and isms and playing upon the emotional nature, and by crackpot economic schemes cleverly designed to deceive the reason.

This is no time to throw away the girdle of *reason*. Every true Christian has more and more reason today to pray that the Holy Spirit will give him a temper of mind stayed and solid. No wonder Peter adds: "and watch unto prayer."

The consideration of the end of the age is a powerful argument to make us most earnest in religious matters, watchful against the snares of Satan through subtle propaganda, and particularly the abandonment of reason to the power of mob psychology.

Concerning the closing days of this age, our Lord gave specific warning: "Take heed that no man lead you astray!" (Matt. 24:4).

What Does the Bible Say About the Persecution of the Jews In the Last Days?

"WOE TO the multitude of many people, which make a noise of the seas; and to the rushing of nations, that make a rushing like unto the rushing of mighty waters! . . . God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind . . . This is the portion of them that spoil us (the Jews) and the lot of them that rob us" (Isa. 17:12-14).

"It shall even be as when a hungry man dreameth and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion"—*Israel* (Isa. 29:8).

"Behold, all they that are incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish" (Isa. 41:11).

"I will contend with him that contendeth with thee (the Jews) and I will save thy children" (Isa. 49:25).

"I will put it (the cup of trembling) into the hand of them that afflict thee; which have said to thy soul (*Israel*), Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over" (Isa. 51:23).

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa. 54:17).

"All that devour him (the Jew) shall offend; evil shall come upon them, saith the Lord" (Jer. 2:3).

PROPHETIC QUESTIONS ANSWERED

"All they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they (the nations) called thee (the Jews) an out-cast, saying, This is Zion, whom no man seeketh after" (Jer. 30:16, 17).

Prophecy concerning the climax of the age: "The woman (Israel) fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and thee score days (three and one-half years) . . . And when the dragon (Satan) saw that he was cast unto the earth, he persecuted the woman (Israel) which brought forth the man child (Christ). And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, and times, and half a time (three and a half years), from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman (Israel) that he might cause her to be carried away of the flood, And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth" (Rev. 12:6, 13-16).

No one who believes in the divine inspiration of the Scriptures is in any doubt as to the future of the Jews or as to what will become of the nations that persecute them. Certainly no Bible-taught Christian wants to come under the rod that is certain to fall upon those who persecute the Jews.

Is Indifference to the Calls of the Church One of the Latter-Day Signs?

WE BELIEVE it is. Matthew 24:12 says that because of abounding of iniquity in the world "the love of many shall wax cold." The picture of the latter-day church in the letter to the Laodicean church of Revelation 3 also indicates waning interest in church affairs and spiritual things.

The significance of Hebrews 10:25 for the last days should not be overlooked. Here is a warning that more and more as we see the day approaching, we should hold together as believers. Here the subject of church attendance is definitely linked with the coming of Christ. As the day comes nearer the need is greater that true Christians should keep close to one another and defend one another. Certainly the devotion and loyalty of the professing Christian is being tested more keenly as the days go by.

We have but to look at the churches in general to see that there has been a definite landslide away from attendance at God's house in the last generation.

Does the Earth Lie Desolate During the Millennium as Taught by Seventh Day Adventists?

A SEVENTH-DAY ADVENTIST correspondent in the East recently came to see through the study of the Word of God that the teaching of the group with which he had worshiped for much of his life was in error on the subject of the condition of the earth during the Millennium.

He is now taking great delight in studying the pictures of the Kingdom with which the prophets abound. In a letter to our dear friend Rev. Howard W. Kellogg, he made request that some of the best proof-texts for a restored creation during the Millennium be given him. Believing that this matter has interest for many more than for this devout servant of God, we present the substance of Brother Kellogg's reply.

Revelation 20 makes plain some very important facts. The first is that Satan will be bound for the period of a thousand years; that he will be loosed at the end and will go to his final doom in the Lake of Fire which is to be prepared for him and for his angels. It should be clearly understood that Satan is the subject of the Lake of Fire and not the Lord of it.

The next important fact is that there will be thrones, and seated upon them those who will reign with Christ. Martyrs are those specifically mentioned here, and particularly the martyrs of the time of the tribulation when others are worshipping the Beast. But all these are included in the First Resurrection. That others beside martyrs will be included among the reigning ones may be understood from other scriptures, but they are not mentioned in Revelation 20.

From Revelation 5:10 we learn that the reigning is to be upon earth. If it is to be upon earth and with Christ, this

PROPHETIC QUESTIONS ANSWERED

must be at the time when He comes and enters upon that reign that Paul tells us in I Corinthians 15 is to last until all His enemies are put under His feet. This final climax of victory is given to us clearly in Revelation 20 where the powers of darkness are overwhelmed in the Lake of Fire.

All of the foregoing seems clear, but the passages that describe the physical desolations that precede the setting up of the Kingdom have been understood by some, including an entire denomination, to be so severe that the earth is destroyed and that it is not renewed until the New Heavens and the New Earth of Revelation 21 appear. Here, then, is a real difficulty. Have not most of us underestimated the severity of the judgments that come when the Lord returns?

In the doom-song on Babylon given in Isaiah 13:9-13, there is a description of destruction that can be none other than the destruction of the Babylon of the last days, for it is introduced by the words, "The day of the Lord cometh." The physical changes wrought by this punishment reach even to the blotting from men's vision of the stars of heaven and of the sun and moon. The means by which this great change is to be brought about is through a baptism of fire coming upon the earth from the heavens above, meteoric fire described in II Peter 3, and again and again in Revelation. If we are right in believing with many others that the happenings under the Seals, the Trumpets and the Vials are to be understood as coming to pass in large measure concurrently,—as most certainly the three visions in Daniel 2 and 7 and 8 were concurrent, and described the same historical events from varying viewpoints,—if then under the Seals, the Trumpets and the Vials we have descriptions of events during the Tribulation leading to and finding their climax in the Day of the Lord, there can be no other understanding of the prophecies than that terrific calamities are to come upon the physical earth and upon men in their sin.

Under the Seals in Revelation 6 the state of mind of the wicked is revealed as they cry out, "Who is able to stand?"

PROPHETIC QUESTIONS ANSWERED

The same point is reached in Revelation 11:18 under the Seventh Trumpet when God's time has come to give reward to his servants the prophets, and to the saints, and to them that fear His name; and to *destroy them that destroy the earth*. It may be that we have in this description some limitation of the destruction, — that is to the ones particularly responsible for the injustices among men. I can conceive how this might omit from destruction vast multitudes who are the victims of oppression rather than oppressors.

Certain it is that the Euphrates is to be dried up to prepare the way for the coming of the kings of the east. But to complete the picture given in Revelation — the same great Day of the Lord that we have seen under the Seals and the Trumpets is reached under the Vials in Revelation 16:16-21. Other details of this great victory are given in Revelation 19:19-21. This is of course the same destruction that is depicted in II Thessalonians 1:7-10.

The Little Apocalypse of Isaiah (chapters 24 to 27 inclusive) is in close parallel with Revelation in all of these descriptions. But when God's judgments are in the earth, the inhabitants of the world will learn righteousness. In the Mount of Zion, Jerusalem, God is to make unto all peoples a feast of fat things, swallow up death in victory, wipe away tears from off all the earth and cause His own Israel to say, "Lo, this is our God; we have waited for him and he will save us" (Isa. 25-6-9).

This same restoration of the chosen people and their dominance over their enemies is pictured in Isaiah 60:8-12, for ultimately the nation and kingdom that will not serve Israel — Jerusalem — shall perish. Read of further blessings in Isaiah 30:18-21; 29:18, 19. The eleventh chapter of this great book is of course a picture of the physical condition of the earth during the Millennium.

This wondrous change in the earth will have been brought about by the baptism of fire through which the world will go in connection with the Day of the Lord. The heat will drive

PROPHETIC QUESTIONS ANSWERED

back to the heavens the canopy that once made the earth an Eden. This canopy will constitute the new visible heaven that will overarch the earth now purged and made new by the judgments of God. In Isaiah 35 we have another description of this same restored earth, and again in chapters 55 and 65. Verses 17-25 of this latter chapter describe with much detail the new earth that will be when God again makes Jerusalem a rejoicing and her people a joy.

This is a description of the Millennial earth, — the same new heavens and new earth that Peter says in II Peter 3:13 the saints are now looking for. We can see this same restored creation after the Millennium through the eyes of John in Revelation 21 as he pictures it when even death has been destroyed. Many of the Psalms are Messianic, and pictures the glories of the Kingdom age. Some of them are 46, 47, 68, 89, 94, 96, 97, 98, 99, 100, 102.

The time when all of this glory is to be restored to the earth is so clearly marked in the New Testament that no one should be left in doubt about it. The present attitude of the whole creation is represented as one of expectation, waiting for a mighty climax. The climax is the revealing of the sons of God.

This revealing comes only in translation and resurrection, as Paul so magnificently points out in Romans 8:18-25. The bringing back to the earth of Paradise conditions occurs at the beginning of the thousand years, for then the saints are raised, Israel comes into the inheritance of The Land and The King reigns in righteousness. The thousand years is a transitional period, and some rebellion will still persist even under the personal reign of Christ, but all of this will be brought to its final overthrow when Satan is cast forever into the Lake of Fire. — H. W. K.

How Can We Identify the Great Tribulation?

THE MAJORITY of the Premillennial teachers hold that the Tribulation comes as the climax of this present age and runs its awful course after the rapture of the true church and until the time of the Lord's return in glory with all His saints.

There are those who hold that the Tribulation is even now running its course and that the church is to pass through all, or part of it. Some believe that this entire dispensation is a period of Great Tribulation to be ended by Christ's coming to reign. Still others believe that the Tribulation had its fulfillment in connection with the destruction of Jerusalem in A.D. 70.

We have those who insist that the Tribulation is not to be identified with "the time of Jacob's trouble" (Jer. 30:7). Others say it is not the same as the seventieth week foretold in the prophecy of Daniel, which they believe ran its course consecutively with the sixty-nine weeks. A recent view is that the Tribulation is not the same as "the day of the Lord" but that the latter is one literal day with which the Tribulation will come to its climax and that the true church is to be raptured to escape this final day.

In the face of these conflicting views, we can only call attention to certain Bible statements. We should not be in haste to embrace any Bible teaching that is novel because of the sincerity of those who advocate it.

1. (Matt. 24:21). The Great Tribulation, according to our Lord is immediately preceding His coming in power and great glory to reign. It is therefore at the end of this age and nowhere else. We are here told that it will be such a time

PROPHETIC QUESTIONS ANSWERED

as has not been known since the beginning of the ages to this time, nor ever shall be thereafter.

2. (Dan. 9:27 and 12:1). This reference is to the seventieth week of Daniel. Here also we read that there will be overspreading of abominations until the consummation. It is to be a time of trouble such as never was since there was a nation, even to that same time. It is to be followed by the universal kingdom of the Son of God. Here is the same language and the reference is apparently to the same conditions as foretold by our Lord.

3. (Joel 2:1, 2). This reference is to the day of the Lord a time of gloominess and thick darkness for the world just preceding the kingdom reign. Again, we read that there hath not ever been the like, neither shall be any more after it, even to the years of many generations. The day of the Lord then appears to refer to the same period as designated the Tribulation and the seventieth week.

4. (Jer. 30:7). We are here reading of the time of Jacob's trouble, with special emphasis upon the terrific troubles coming upon the Jewish people in the latter days just prior to the Messiah's return. Alas! for that day is great so that none is like it.

The natural conclusion is that all four of these expressions have to do with practically the same period of time. It is also indicated that all of these terms have a special significance with reference to Israel. Read Jeremiah 30:4-17 and Revelation 12:13-17 and there can be little doubt that this coming period is peculiarly the time of Jewish persecution and world judgment.

We have today every indication that the Jews will play just such a part on the world's stage. It cannot be doubted that God has caused the Jews to multiply suddenly in order to take their prophetic part. Reduced by persecutions to a world population of less than 1,000,000 in the 16th century, the Jews began to increase, reaching 2,500,000 in the 18th century,

PROPHETIC QUESTIONS ANSWERED

10,500,000 by 1900 and 16,000,000 by 1933. The Second World War wiped out 6,000,000 of them.

As terrible as was the destruction of Jerusalem, worse days are ahead for Israel and who can fail to see it coming? Satan is letting out terrible blasts of hatred against the Jews in every nation, and led many Jews to refer to Hitler's purge of Jews as the time of Jacob's trouble. We know that all this drives the Jew toward Palestine as the only haven, but prophecy makes it clear that even the Holy Land will not prove a refuge from the fury of Jew hate as it attains its climax.

The godless world is going, with the Jew, into this awful time of tribulation (Rev. 3:10). Those who are wise in our day in the prophetic Scriptures will be guided by such warnings as Micah 5:9; Isaiah 49:25, 26; Jeremiah 30:16, and Ezekiel 29:26.

What Is the Meaning of Luke 18:8?

"NEVERTHELESS, when the Son of man cometh, shall he find faith on the earth." These words are commonly taken to mean that it will be difficult to find the true Christian faith in the earth in the end days of this age. In view of the prophecies concerning the sweeping apostasy, the words are capable of this meaning, yet taken in their context they suggest an altogether different meaning.

Our Lord had just been relating a parable teaching obstinate faith in prayer. He ends with the words quoted above. This *kind* of faith will be rare in the last days — the faith that endures in importunate prayer: this seems to be the sense of the context.

This is contrary to what one might expect in view of the widespread sowing of the Word of truth in these days. Yet here is the intimation in keeping with the prophecy of Paul in II Timothy 3, that many will have the form and fashion of godliness, but few will have the faith that comes from knowing the power of God. "The faithful fail from among the children of men" (Ps. 12:1, 2). Surely this word injected by our Lord into a prayer parable carries a solemn message to believers in the end days.

It is strange that we hear on every side the complaint that prayer meetings have gone out of fashion? Out of all the membership of many a great church professing orthodoxy, how many people can be called together to take tenacious hold of God in prayer? Where are the mighty men and women of prayer of whom we heard a generation ago?

Shall we drift with the prayerless throng who carry lamps but have no oil? What a privilege to commune with our Great Intercessor in the days that mark the consummation of the age!

Have the Pyramids of Egypt Any Real Connection With Prophecy?

AS WE have studied numerous books and articles over a period of many years, noting the wide disagreements as to alleged measurements in the Great Pyramid and the conflicting prophecies based upon them — as we have learned again and again of the failure of such predictions to materialize and the subsequent attempts to explain matters — our conviction is that the Bible student will be wise not to waste his time with such studies.

The notion that the Great Pyramid is a "Bible in stone," as truly inspired as the Word of God, is wholly without warrant. The claim that Isaiah referred to this stone Bible in Isaiah 19:20 is certainly not supported by the context. The prophet was here writing of events in the future, not an existing monument.

One of the strongest indictments of this whole system is taken from the *Bible League Quarterly*, published in London:

"One of the strange delusions of these latter days that has seized hold upon the minds of many people is the belief that the Great Pyramid contains some secret revelation of God to man. It has been made the basis of the wildest date-setting by Anglo-Israelites and others. In the face of all the facts vouched for by the greatest living archaeologists and Egyptologists that there is no prophetic symbolism in the Pyramid and that the theories regarding it are all wrong, a host of people cling to the delusion."

The article proceeds to chronicle the numerous errors concerning measurements which some have built up prophetic

PROPHETIC QUESTIONS ANSWERED

teachings and the juggling that has been done to explain the failure of these prophecies to come true. The claim that the Pyramid was built by Shem of Melchizedek under God's guidance has now been refuted by the testimony of ancient monuments, proving that it was built by Khufu, a heathen king of Egypt, also that it is not the only empty tomb, as has been claimed.

Noted archaeologists have spent months in checking the statements that have been made as to measurements, only to find that they are entirely impossible. The survey made by the Egyptian government has also refuted the teachings as to the size of the Pyramid. The theories, however, are still poured out and it is still asserted that the facts correspond to the requirements of the theories.

Says Professor Flinders Petrie, eminent archaeologist, in his book, "Seventy Years in Archaeology": "It is useless to state the real truth of the matter as it has no effect on those who are subject to this kind of hallucination."

What Is the Divine Program For This Age?

It is certain that many earnest Christians and even ministers suffer discouragement and disillusionment for the reason that they have set their heart on the wrong thing. They have been led to believe that through evangelism and missions the whole world would be converted to Christ and the Millennium would be brought in. Because the fruits of missionary work are so pitifully meager in comparison with the vast natural increase of the world's population, it dawns upon them that they have a practically hopeless task.

In the same way many others have hoped for a warless world in the present age through the spread of Christian teachings and they are thrown into confusion when they see the treaties and pacts torn to shreds while the nations go to war with weapons more and more destructive, thanks to modern scientific inventions.

The devil has done everything possible to create confusion as to the divine program for this age. The result is that well-meaning Christians are everywhere working at cross purposes and the real program of God so clearly defined in the New Testament is for the most part in utter neglect.

An example of this blindness we have in the following quotation from a denominational paper: "The reality of the coming of the Lord is not in question. It is one of the certainties of the gospel disclosure. It is not a momentary episode but a continuous experience. The Master is coming in individual life, in social transformation, in industrial and commercial response to His ideals, in national and international relations. The Lord is coming in new revelations of His grace and His redemptive power in the church. He is coming as surely and as rapidly as we give Him place in our lives and our institutions.

PROPHETIC QUESTIONS ANSWERED

This is the kind of a 'parousia' which meets all the needs of a troubled and anxious world. Why storm the heavens for the coming of a Lord who is already here, if we but have the intelligence and the vision to perceive Him at work in the thousand activities of the kingdom of God?"

This is the position taken by Modernists in general, but many uninformed Christians have much the same line of thought, believing that various social reforms such as legal prohibition of the liquor traffic, abolition of child labor, civil legislation safeguarding the Lord's Day, legislation requiring the reading of the Bible in schools, cultivation of international understanding, programs for world peace, improved relations between capital and labor and many other movements worthy in themselves, will hasten the "bringing in of the Kingdom."

Some who give their energies largely to such undertakings may even hold the literal and visible coming of the Lord as an abstract doctrine, but placing it far in the future when by main strength, man shall have succeeded in establishing a better order on the earth. They believe in some glorious culmination of the program of God, yet they have failed to fall in line with the commission given by divine inspiration as to the only way in which the day of victory may be brought about.

There is not a line of Scripture to support the notion that Christ's Kingdom is to be inaugurated as the result of a gradual process of world reformation or conversion. Our Lord's mission was not to lend a helping hand to human devices to eliminate evil or its consequences, but to bring the entire system to an end, replacing it with a new creation.

His declared purpose for this age is to call out "a people for his name" (Acts 15:14). His Body, the true church, is comprised of an elect number. Christian workers are called to the specific task leading toward "the building of the Body of Christ" (Eph. 4:11 12, 2:21, 22). As Christ came "to seek and to save the lost" (Luke 19:10), so He left His church the commission of discipling among the nations—bringing unregenerate sinners into the fold through the acceptance

PROPHETIC QUESTIONS ANSWERED

of His propitiatory work (Matt 28:19, 20). He nowhere suggests that the whole world is to be brought to Him before His return in glory. The program is evangelism and spiritual teaching of those receiving Him. He even set before His church the prospect that in the last days, apostasy would blind the church to the divine purposes, while at the same time His Body is being brought to its completion (Rom. 11:25).

Ridiculing this program, a prominent Los Angeles pastor said: "Our work is not to save enough souls but to get all people *saved enough*." Yet as the age approaches its culmination we are more and more in the position of the messengers to Sodom, whose mission was not to reform the place but to pluck brands from the burning—not to make Sodom a more comfortable place in which to live, but to show men the way out—"by all means to save some" (I Cor. 9:22).

The enlightened must maintain a balanced attitude toward reform movements. We have a present day duty and a future hope. We look for the coming of the Lord. We work for the completion of His Body. We place our influence on the side of right in every issue affecting social conditions. But while we testify against evil and teach the Lordship of Christ in every sphere, we put first things first. The winning of lost souls and the edifying of believers is our prime business.

Whose Kingdom Is Coming? God's? The Jews'?

THE ABOVE question submitted to the editors of *Prophecy* was answered by Associate Editor, Rev. Howard W. Kellogg.

The first part of this question is easy. If the universal prayer is to be answered, it is God's Kingdom that is to come: It is His Will that is to be done.

But when that Kingdom has come will it have no relation to men and to nations as their records have been written in history? It will have a relation both to men and to nations. Is this relation something that can be known in advance?

George N. H. Peters gives us as Proposition 24 of his vast work on The Theocratic Kingdom this statement: "The Kingdom is offered to an elect nation, viz., the Jewish nation." The scriptures that support this statement are so abundant that they need scarcely to be adduced.

But do not these scriptures carry within themselves conditions that terminate the covenant if the conditions are violated? Whole denominations contend that this is true: many who do not belong to these denominations agree with them on this point.

The first passage that we now quote may be understood to agree with this position: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine" (Exod. 19:5).

Israel violated the conditions, therefore what? Punishments fell; captivities scattered the people; the land was laid waste, and yet for all this the original unconditioned covenant with Abraham stood fast. "All the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:15).

But the question may be pressed, Did not the Lord Himself at the end of the parable of the Wicked Husbandmen say: "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof?" (Matt. 21:43).

These solemn words are part of the awful denunciation that fell upon the rulers of the people who had just rejected the King of the Jews at His final and official presentation to the nation at the Kingly Entry. They had demanded that He rebuke His followers for saying: "Blessed is he that cometh in the name of the Lord," for this was in effect to assert that in His Kingly Entry He was fulfilling the regal prophecy of Zechariah 9:9, 10.

The Lord flays His nation with the three parables, The Two Sons, The Wicked Husbandmen, The Marriage Feast, and then He turns upon the Scribes and Pharisees, hypocrites, the awful condemnation of the seven woes. "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how shall ye escape the judgment of hell? Therefore, behold I send unto you prophets and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zacharias son of Barachias, whom ye slew between the sanctuary and the altar. Verily I say unto you, *All these things shall come upon this generation.* O Jerusalem, Jerusalem, which killeth the prophets, and stoneth those that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, *till ye shall say, Blessed is he that cometh in the name of the Lord.*"

Yes, the time is coming when even the Jews shall look upon Him whom they have pierced and shall mourn for all

PROPHETIC QUESTIONS ANSWERED

their unbelief, and they shall identify the returning Christ as their Jehovah, Saviour, God, The Coming One in all the ages, but now at last before them in all His regal glory!

Israel, when rejecting Israel's God is rejected by Him, but Israel, when turning from his sin is brought again into the blessings of the covenant. For the nation itself there will be the greatest of surprises. Who hath begotten me these? These! Where had they been? There will be a huge engrafted company. But none of those who inherit the Kingdom promises can enter upon their possessions except as "children of Abraham."

It means much to the Gentile that in Christ, the middle wall of partition has been broken down. It means much that if we be Christ's then are we Abraham's seed and heirs according to the promise. "In other words," as Peter says: "none but a member of this nation, being a Jew, had this Kingdom offered to him until the election—unmistakably enlarged—embraced others by way of adoption as *the seed of Abraham*. This election of the Jewish nation was an absolute, unconditional election so far as its national descent from Abraham is affected, i.e. the kingdom is *solely promised to the descendants of Abraham* in their national aspect; and hence arises the necessity of Gentiles who shall participate in this Kingdom *being grafted in*, becoming members of the commonwealth of Israel.

The unbelief and sinfulness of the nation may, indeed, for a while remove the mercy and favor of God, but it *does not remove the election*; for when the children of Abraham, composing this nation, are gathered out, both natural and engrafted, the election, never set aside, conditions the restoration of the nation in order that the promises to the nation, as such, and to the faithful Jews, as members of the nation, may be fulfilled. Hence the restoration of the nation is invariably linked with the setting up of the Kingdom.

The "nation bringing forth the fruits of the kingdom," to which the Kingdom is to be given, is composed of those

PROPHETIC QUESTIONS ANSWERED

who by God's grace have become children of the kingdom by reason of their faith in the God of Abraham the Believer. Natural Israel will never enter upon the possessions covenanted to Abraham until Israel turns to Israel's God.

—H. W. K.

Are All Christians Descendants of Jacob Spiritually?

WE FIND many earnest Christians who are under the impression that God is through with Israel nationally and that the church is the "spiritual Israel" taking its place, being heir to all the promises originally given the nation of Israel.

All true believers are indeed Abraham's spiritual seed. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. 3:29). This, however, is very different from being "spiritual Israelites." If we are to have regard to the spiritual use of the term "Israel," no one but a regenerated natural Israelite is a spiritual Israelite.

A converted Gentile becomes a child of Abraham by faith—that is, he is linked to Abraham in a covenant of faith—a covenant, by the way, which was made *before* Abraham was circumcised, when he was as much a Gentile as a Jew, for he was neither the one nor the other at the time (Gen. 15). In this covenant Abraham became the spiritual father of *all* believers.

The name "Israel," however, was given by God to only one man, Jacob, whose children were the children of Israel and whose descendants are still Israelites. It does not apply to any Gentile, not even in a spiritual sense. Being the spiritual followers of Abraham through faith is not the same as being a spiritual Israelite, a descendant of Jacob. Both terms, however, can be properly applied to all regenerated Israelites.

The name "Israel" is properly applied only to Jacob *after* he was circumcised and is never applied to any but Jacob's circumcised descendants.

What of the expression in Romans 2:28, 29—"He is not a Jew which is one outwardly . . . but he is a Jew which is one inwardly." Does this not suggest that all believers are

PROPHETIC QUESTIONS ANSWERED

"spiritual Jews"? We believe such an idea is not borne out by the context. The Apostle here deals with the national pride of the Jew which led him to think that in his election as the favored people of God he had all that was necessary to salvation. Paul is showing the fallacy of such a belief. In God's sight he is a saved Jew only when he is one *inwardly*, circumcised in heart as well as in flesh. The reference is not to Gentile believers.

Another expression may come to mind, Galatians 6:16—"the Israel of God." Does this not take in all believers? Notice that in this verse the Apostle to the Gentiles first prays for a blessing upon believing Gentiles, and then over and beyond these—"and upon the Israel of God." A distinction is clearly made. This is a prayer for Paul's own people, for his "heart's desire and prayer to God for Israel was that they might be saved." The Israel of God is that body of Israelites who are saved through acceptance of Jesus Christ.

The church never would have become afflicted with all the confusion resulting from Gentiles trying to appropriate promises and prophecies made concerning Israel, had attention been paid to the fact that there is not a passage in which the term "Israel" can be legitimately applied to any but the natural descendants of Israel.

What About the British Israelites Who Say They Are Israel?

ACCORDING to New Testament teaching, even if the Anglo-Saxons were the ten lost tribes of Israel, they would be either believers or unbelievers. When one becomes a believer in Christ he is detached from natural Israel and has nothing further to do with the destiny of national Israel and with the future temporal blessings of that nation. He becomes a member of the Body of Christ, which Body will be with the Lord before Israel comes into her promised national inheritance. This higher calling is for all true believers, whether Gentile or Jew.

On the other hand, if these Anglo-Saxons are unbelievers (even supposing they were the tribes of Israel) they come under the curse of the broken law (Gal. 3:10). The only possible escape from this curse is through the acceptance of Christ as the Lamb of God. It would be thoroughly unscriptural to urge that the Anglo-Saxons, being of nations considered nominally Christian, would escape the curse of the divine law.

What is said of the Israelites of the latter days accords perfectly with the national condition of the Jewish people today. It does not accord at all with the circumstances of the Anglo-Saxons. The scattered Jews are "not reckoned among the nations" (Num. 23:9), but are for the most part a homeless people. The British certainly reckon themselves among the nations. The Jews are "abiding without a king and without a prince" (Hos. 3:4, 5). Are the Anglo-Saxons without civil rulers? Are they without a true knowledge of God, as this prophecy asserts? Are they circumcised as required in order to come under the national covenant of Israel?

It is quite certain that the Anglo-Saxons are not Israelites.

PROPHETIC QUESTIONS ANSWERED

(Regarding Numbers 23:9, since Israel has become recognized as a nation, in fact brought into being by the decree of the United Nations, many are now asking if this means that the new age is already born. Dr. D. L. Cooper points out that the context shows Balaam being granted a vision of Israel in *the future* when the dust of Jacob cannot be counted, nor the fourth part of Israel numbered. This would seem to point to the Millennial Age when Israel will be greatly multiplied. The facts of the context, according to Dr. Cooper, show that this statement concerning Israel does not pertain to her during the present era but in the Millennium.)

When Will the Headstone Be Laid?

"He shall bring forth the headstone thereof with shoutings crying, Grace, grace unto it"

(Zech. 4:7).

SOME have failed to notice that while the great manifestation of grace was at Calvary, there is a stupendous exhibition of grace that awaits the day of Christ's return. Not until that day is the work of grace fully accomplished. Our salvation is incomplete without Christ's return.

"Wherefore gird up the loins of your mind," says Peter (I Pet. 1:13) "be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

This is the day when He shall "come to be glorified in his saints, and to be admired in all them that believe" (II Thess. 1:10). This is the day when the Headstone will be laid to that great spiritual temple that is now in the process of building.

In this connection the prayer of the Apostle Paul found in Ephesians 3:18,19 is most significant: That we "may be able to comprehend with all saints what is the breadth, and depth, and length, and height; *and . . . to know the love of Christ, which passeth knowledge.*"

What is the object Paul was contemplating as he referred to these dimensions? The verse itself does not specify and it should be noted that verse 19 is separated by "and," containing a separate petition. In verse 19 we have something that "passeth knowledge" while in verse 18 we have something that, with the help of prayer, we can begin to contemplate in its measurements.

Commentators usually take these measurements as hav-

ing to do with Christ's love (v. 19), which indeed is as wide as the furthest limits of the world (John 3:16); as long as eternity; as deep as the lowest depths of ruin, and as high as the throne in Heaven. Yet the Greek construction would seem to forbid this being the object to which the dimensions belong. Will the context help us out?

Note that we are to comprehend these measurements "with all saints," suggesting at once the subject of the Body of Christ, comprised of believing Jew and Gentile. There is a subject in this chapter so prominent as to make it unnecessary to repeat. The beginning of this prayer is: "For this cause" (v. 14). What was the great "cause" in Paul's mind? Immediately preceding, we have the Apostle's discussion of his call to the ministry. Following back to verse 1, again we have "for this cause." The closing verses of the preceding chapter give the climax of the argument. There is a great *building* in course of erection, "the habitation of God."

May it not have been this spiritual building that Paul was given to see in the special vision given him when he was "caught up to the third heaven"? To Peter Jesus had announced that "upon this rock I will build my church" (Matt. 16:18). Peter, comprehending the progress of this stupendous work, writes concerning this same spiritual house being builded of "living stones."

At Jerusalem was a Temple that was one of the seven wonders of the world, the pride of every Jew (Mark 13:1-2). The ministers of Christ, however, were given to see a building more stupendous than this. Its Cornerstone was Christ Himself. Its "living stones" were being cemented together by the Holy Spirit. Paul saw it being built to the wonderment of principalities and powers, and when at last its Headstone—Christ in His glorious return—is added, standing as a monument of grace to the eternal ages (Eph. 2:7; 3:20,21).

Oh, that all God's people in our day might be able to comprehend something of its dimensions! Do we have any understanding of the ground it covers? Do we realize the

PROPHETIC QUESTIONS ANSWERED

various kinds of stones that are in it? Have we thought of the depths of the Rock on which it is founded? Have we considered the height of its Cornice?

One of these days the last living stone will be added, leaving only a vacant place for the Headstone. Then shall the Headstone be laid with shoutings, "Grace, grace unto it."

Let us prayerfully seek an understanding of the dimensions of this temple of living stones that we may be quickened "with all saints" to the work of bringing to the Builder the stones necessary to complete the structure. There are those who live close to the Builder who tell us that the structure is nearly completed.

Is It Correct to Speak of This Age As the "Gentile Dispensation"?

THERE are those who seem to hold that the Jews had their chance at salvation at the beginning of the age and that since the Jews of those early days refused to recognize Jesus Christ, they have been set aside. It is probably those of this persuasion who refer to the age of grace as "the Gentile dispensation."

It is true that "the times of the Gentiles" are still running their course. The nations are still under Gentile domination and will be, according to prophecy, until the King comes. It is also true that God is "taking out from among the Gentiles a people for his name" (Acts 15:14), for the gospel is to be preached in all nations of the earth.

But where is there scriptural authority for the notion that this is the "Gentile dispensation"? The commission, "preach the gospel to every creature," requires no exposition. Surely this does not omit the Jew. And are we sure we have a warrant for giving Jews a secondary consideration?

A prominent Bible teacher recently wrote: "The interpretation that the present-day obligation of preaching the gospel 'to the Jew first' and after that, to the Gentile, is debatable to say the least. The order is that which the church has taken, namely, of preaching it to the Jew *in the beginning of the dispensation*, whose rejection of the gospel compelled even the Jewish disciples to turn to the Gentiles." We must contend, on the ground of common sense and ordinary justice, that our Bible does *not* teach that the Jews had their chance to be saved in the first era of Christianity.

Suppose we read Romans 1:16, as — "The gospel is the

PROPHETIC QUESTIONS ANSWERED

power of God unto salvation . . . *to the Gentile first*, and after that the Jew!" We wonder if any Gentile Christian would think to interpret it to mean that the gospel was to be preached to the Gentiles in the beginning of the age, and following that—a Jewish dispensation! It is likely that it would be construed to mean that for special reasons a primary consideration was to be given to the proclamation to the Gentiles.

Since the Jews are among the "every creature" of the divine commission, they have as good a right to hear the gospel as any other human being. For centuries the only form of Christianity they have heard of is persecution administered in the name of Christ, because their forefathers handed over Jesus for crucifixion. "Christ-killers" they are called, and many who profess to be Christians would accord them no place in the Body of Christ.

To say that the Jews had their day is neither true to Scripture nor to the facts. "To the Jew first" can have but one meaning. God has a specific method for speeding the gospel proclamation by placing particular emphasis upon reaching the Jew with the message that the Messiah of the Old Testament for Whom he is looking, has already come.

The world has one people who, for the most part, are looking for a Messiah. That people already believe in three-fourths of the Bible. Seldom does one have to prove to the Jew that his Bible is inspired. The Jew is all ready to proclaim the glory of the Messiah as soon as he knows He has come.

Paul invariably went to the Jew first as the most logical thing to do and as the quickest way of evangelizing the nations. They had the Oracles of God. It was only necessary to convince them that Christ had fulfilled the prophecies. Seeing that, every Jew became a flaming evangel. Paul's plan worked. Within a few years the whole known world was evangelized (Rom. 10:18).

The Jews today are in exactly the same state in which

PROPHETIC QUESTIONS ANSWERED

they were in Paul's day, except that they are more open to the gospel. They are still looking for the Messiah. Today they are in all lands and have access to all peoples. They have a physical constitution acclimated to all countries. They have a strange vitality and aggressiveness. If they are criminally inclined, they are a danger to all nations because of that vitality. If they are converted to Christianity, they become fire-brands for Christ and make the greatest contributions to the furtherance of the gospel.

Have we become wiser than God? The Gentiles seem to have reasoned that the Oracles of God are with them and that it is the good fortune of a Jew if he is permitted to come into the church.

The New Testament teaches that the Gentile is made a fellow-heir and partaker of the promises made to the Jew, through faith in Christ. "The middle wall of partition" between Jew and Gentile has been broken down through the work of Calvary that the Gentile might share the blessing with the Jew on common ground. Romans 11 teaches that Gentiles are "partakers," not monopolizers.

Does Not the Book of Acts Teach That the Early Church Withdrew the Gospel From the Jew?

THE PASSAGES which some use to support this teaching are incapable of such a construction. In every city the Apostle Paul visited, he went first to the Jews to show them that their Scriptures had been fulfilled (Acts 17:2,3). When groups of Jews refused to hear him he turned from them and proceeded to the Gentiles, yet he continued to the end to go first to the Jews in every community. In his Roman Epistle he commends this program in the interests of the gospel (Rom. 1:16).

The favorite verse of some seems to be Acts 18:6, recording Paul's word to a company of Jews: "Your blood be upon your own heads. I am clean: from henceforth I will go unto the Gentiles."

But why ignore the next two verses which inform us that the Apostle walked out of that synagogue, and organizing a group of Jews in a house next door to the synagogue, continued to instruct them in the gospel? "And this continued the space of two years: so that all which dwelt in Asia heard the word of the Lord, both Jews and Greeks" (19:10).

In other words, the gospel which was destined for those of every nation was first presented in every community to the Jews. If they openly spurned the message there was no delay in proceeding to the Gentiles. Even though Paul was in a special sense the Apostle to the Gentiles, he always followed the divine order of first seeking to win and equip Jewish witnesses.

Is the Doctrine of Christ's Literal, Visible Coming An Unreasonable Thing?

IN ANSWER to this question we would call the reader's attention to Matthew 26:65 — "What further need have we of witnesses? behold, now ye have heard his blasphemy." This records the range of the high priest in our Lord's day which led to the angry onslaught of the crowd, demanding that Christ be rushed to the cross.

Our usual answer to the question, "Why was Jesus delivered for crucifixion?" is that His claim to deity (John 19:7) caused the Jews to hold Him guilty of blasphemy. "He ought to die because he made himself the Son of God." But have we noticed that our Lord further strengthened His claim to deity by the words: "I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven"?

It was these words that caused the high priest to rend his clothes and demand the penalty of death for Him. It was His testimony to His literal second coming in power that broke the last straw.

Many religious leaders today scoff at the prophecies of His second coming (II Pet. 3:3,4), saying the thing is unreasonable, yet reason should teach any man that since scores of prophecies in the same Bible were literally fulfilled in the first coming of Christ, it is safe to conclude that those concerning His return will as certainly be fulfilled.

Is it not strange that we have many sincere ministers who have no difficulty in preaching Christ as the divine Son of God and the Lamb of God, yet rejecting as unreasonable a literal understanding of the clear promises of His second

PROPHETIC QUESTIONS ANSWERED

coming? They say these prophecies must be spiritualized. He is coming in our advancing civilization or through the preaching of the gospel.

Think back to the Jews of our Lord's day. They studied the many predictions concerning the Messiah coming in humility, a Lamb to be led to the slaughter, born of a virgin, buried, raised from the dead. Such words gave them trouble but they could readily believe in a Messiah's coming in great power, crushing all enemies and establishing His reign over all the earth. What did they do?

They spiritualized the prophecies concerning the first advent. A literal interpretation did not seem reasonable. These prophecies, they said, must have reference to the sufferings of Israel, His representatives on earth. Thus Christ "came unto his own and they knew him not." Stranger still, when He proclaimed at His trial that it was He who was to come in the clouds of heaven in great power — the very thing they wanted — their refusal to take as literal the prophecies He had just so faithfully fulfilled, blinded them to *all* the prophecies.

Do the prophecies of Christ's coming in the clouds of heaven seem unreasonable? What could have been more unreasonable than the prophecy that Jehovah should become manifest in the flesh, entering as a human embryo the gateway of human life, the womb of a virgin? What could have sounded more unreasonable than statements predicting that Immanuel should die as a Lamb of sacrifice for the world's sin? What could be more unreasonable than that the Messiah, after being killed, should rise from the dead and ascend into Heaven after three days?

Who is so foolish as to blame the Jews for rejecting Christ when religious leaders of today say the predictions of His second coming are unreasonable?

In our opinion, the Modernist who utterly rejects the doctrine of the virgin birth, the atonement and the literal resurrection, along with the teaching of His second coming,

PROPHETIC QUESTIONS ANSWERED

is far more logical than the preacher who says he can believe in the prophecies concerning the first advent, but he must spiritualize those of the second coming. The fact is, the latter accepts what he does only because it is backed by irrefutable historical evidence and Christian experience, but he is without faith to step out further on the naked word of Christ. "Blessed are they that have not seen and yet have believed" (John 20:29).

What About Those Who Say Christ Is Not Coming Again For He Never Went Away?

It is often surprising to see the effort some ministers will make to get rid of the New Testament teaching that Christ is to come again literally and bodily. Texts are found which they interpret to mean that Christ is now here in the only sense in which He ever will be.

Said one prominent minister: "The Gospel of John proves that Jesus would never come back. Washington does not come back. Lincoln nor Newton do not come back. They were to settle problems of that era. So Jesus will not come back. The Gospel of John tells us why—because Jesus never went away. His spirit is always here to guide men to truth."

"This is not time," he continued, "to be looking for the second coming of Christ nor for the destruction of the world. It is the time to write a new chapter and to write it in the spirit of Christ who isn't coming back because He never went away."

Yet the very same context contains the Lord's own words: "I *go* to prepare a place for you, and if I *go* and prepare a place for you I will *come again*, and receive you unto myself; that where I am, there ye may be also. Ye have heard how I said unto you, I *go away*, and *come again* unto you. . . . Now I *go* my way to him that sent me; and none of you asketh whither goest thou? . . . It is expedient for you that I *go away*, for if I *go not* away, the Comforter will not come unto you; but if I *depart*, I will send him unto you. . . . I came forth from the Father, and I am come unto the world; again I *leave* the world and go to the Father. . . . What and if ye shall see the Son of man ascend up where he was before?"

PROPHETIC QUESTIONS ANSWERED

We turn but a few pages and come to the first chapter of the Acts: "They beheld him taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Why stand ye gazing up into heaven? This same Jesus which is *taken up* from you into heaven, shall *so come* in like manner as ye have seen him go into heaven."

Yet we hear: "He isn't coming, because He never went away." What Christian with a Bible to read does not know that He is now at the right hand of the throne of God in Heaven? To be sure, He is ever with the Christian, even unto the end of the age, for it is the work of His Representative, the Holy Spirit, to bring to the believer the sense of His nearness. It is equally certain that He has not yet returned to this earth in the way in which His disciples saw Him taken up into Heaven. He said He would rise from the dead after three days and He did so. He said He would come again — and He will.

How Shall We Answer Those Who Say Christ Is Coming But Not Until After the Millennium?

THERE is no Scripture support for the Post-Millennial position that the Millennial Age will be brought in through preaching and converting the world. Our Lord told us that the tares and the wheat would grow together until He comes (Matt. 13:30). Evil and apostasy will overrun the earth in the culmination of this age (I Tim. 4:1,2; Luke 17:26-30; II Pet. 3:3,4).

This age will not close with victory for Christianity, but with a great Tribulation as the climax of sin in the world (Matt. 24:29-31). Age-long apostasy will increase in the end time and head up under the anti-Christ before the Lord's return (II Thess. 2:3-8). Believers will be cross-bearing people until their Lord comes (II Thess. 1:1-10).

The millennial Kingdom can never be established until Satan is bound and this depends upon Christ's coming in power (Rev. 20:1-3).

Some say this view disparages the work of the Holy Spirit in this age. But what *is* His work? Is it world conversion, or the gathering out of a people for His name? (Acts 15:14).

It is said that the teaching that Christ must Himself come in order to set the world right and establish His kingdom, makes the gospel a failure. The gospel "is the power of God unto salvation to every one that believeth" (Rom. 1:16). Man is the failure, not the gospel (John 5:40). The commission of Christ is to go everywhere preaching the gospel and "he that believeth" will be saved (Mark 16:15,16). Not a single hamlet has ever had all its inhabitants converted.

PROPHETIC QUESTIONS ANSWERED

We know of no promise that a day will come when, through preaching, we may catch up with the procession and get all into the gospel net.

Is this a philosophy of despair, as some assert? Our Bible say that "the whole world lieth in the wicked one" (I John 5:19). This dispensation is referred to as "this present evil age" (Gal. 1:4). This world may in many ways be a more comfortable place to live in than in past ages (but even this is open to question as we see the destruction wrought by modern scientific inventions). But labor-saving devices, high education, and the comforts provided through modern scientific genius, save no souls. "The world by wisdom knows not God". (See Col. 2:8; I Tim. 6:20.)

The best program for the church is to win souls with a view to completing the Body of Christ. The world's best hope is the King's coming. We are called to shine as lights (Phil. 2:15,16) until He comes whose right it is to rule and who has power to bring all into subjection.

Why Do We Distinguish Between Rapture and Revelation?

IT SEEMS quite clear that prophecy indicates two phases of our Lord's return. In the first stage He will not actually come down to the earth, but only in the clouds above to receive the translated saints to Himself. This stage is called the Rapture." (See Question 22.)

In the second stage Christ will return with all His saints, actually to the earth. This stage is called the "Revelation" or full manifestation of the glory.

That there should be these two phases of His appearing is not strange when one recalls that the same thing occurred in the first advent. He was first manifested in bodily form to all. Later, He was manifested in a resurrection body to His chosen ones. So in the second advent, in inverted order, He will first be manifested in glorious bodily form to the members of His Body, then following the Tribulation period, He will be manifested with them in glory to all dwelling on the earth.

Premillennial teachers have come to use the terms "Rapture" and "Revelation" of these two phases, distinguishing between the "parousia" (the Greek word for "personal presence" frequently used in referring to Christ's coming for His saints) and Revelation ("apokalupsis" — the Greek word meaning "unveiling or revelation" often used in reference to Christ's coming to earth to reign).

It should be pointed out, however, that it is not strictly correct to say that "parousia" always signifies the first phase of His appearing and "apokalupsis" always refers to the second phase. The terms are used interchangeably in the New

Testament. "Parousia" is not used solely of that phase of His coming which has to do with the taking up of the church. The word is used as covering a period of time, although some particular even in that period may be especially in view.

In II Peter 1:16 the word "parousia" is used of the Lord's "presence" with His disciples while they were on the Mount. The "parousia" of the man of sin is referred to in II Thessalonians 2, involving a period of time. In Matthew 24:37,38 we are told that "as were the days of Noah," so will be the "parousia." Noah's day ended with a flood. The future Tribulation period *ends* with "the *shining forth* of the "parousia." We see that "parousia" is used of that phase of His coming which follows the Tribulation.

In II Thessalonians 2:8 we read of the "epiphany of the parousia" — the appearing (revelation) of His parousia (presence). This does not necessarily indicate that His coming *for* His saints and His coming *with* His saints are the same in point of time. Christ will be present with His Bride the moment He comes with her. He will also be present with her during the time of the marriage supper and rewarding time (while Tribulation runs its course on earth). But there will be an open revelation of His presence with her when He comes down with all His saints to destroy all enemies.

Our conclusion is that the "parousia" *begins* with the rapture of the saints. It runs its course while the saints are with Him above. It will be openly manifested to all the earth when the King comes with His Bride.

Again, it is pointed out that the saints are to be "found unto honor and praise and glory at the *apokalupsis* of Jesus Christ" (I Pet. 1:7). From this, some reason that the saints will not be rewarded until the time of Christ's coming to reign, declaring that there is but one phase of His appearing and this at the end of the Tribulation. However, there is no difficulty here, for there are phases of the full blessing of the church which must await the final phase of His appearing. Not until the time of His open revelation in glory can the

PROPHETIC QUESTIONS ANSWERED

raptured saints come into the fulness of their reward, for it is then that they take up their appointed places as His co-rulers under the divine economy of the Millennium.

We have taken pains to show that neither of the above Greek words can be restricted to one phase of His appearing. Even when Christ comes to receive His own in rapture an *unveiling* of His person to them is involved. And every saint awaits the day when the Righteous Judge will honor His Body in the *epiphany* or *apokalupsis*. Christ may "appear" to His church when He does not *appear* to the world.

(For further clarification of this subject, see the author's "Prophetic Research Course," pages 16-18.)

The distinguishing of rapture and revelation does not depend upon the use of these Greek words and it is unfortunate that some Bible teachers have attempted to define the two phases as "parousia" and "apokalupsis." The New Testament clearly distinguishes the two phases of His appearing as to time, persons, places, and circumstances.

Before the Tribulation He comes *for* His saints (John 14:3). After the Tribulation He comes *with* His saints (Jude 14).

Before the Tribulation He comes to gather all the regenerate, past and living, unto Himself (Col. 3:4; I Cor. 15:23). After the Tribulation He appears to the nations on earth (Matt. 25:31,32; Rev. 1:7).

Before the Tribulation He raises the bodies of the saints (I Thess. 4:16). After the Tribulation He destroys the followers of anti-Christ (Matt.13:41-43).

Before the Tribulation He comes only in the supper air to catch up His own (I Thess. 4:17). After the Tribulation His feet will stand upon the Mount of Olives (Zech. 14:4).

Before the Tribulation He begins the work of rewarding the saints (Rev. 22:12; Matt. 16:27; II Tim. 4:8). After the Tribulation He takes up the work of re-establishing Israel and the nations (Acts 15:14-17; Zech. 14:5,9,12,16).

Before the Tribulation He appears as the Bridegroom

PROPHETIC QUESTIONS ANSWERED

(Matt. 25:10; Rev. 19:7-9). After the Tribulation He appears as King of kings to rule over the earth (Rev. 19:11-16).

His coming before the Tribulation presents His as the Morning Star seen by those who are awake to His coming (Rev. 22:16). After the Tribulation He comes as the Sun of Righteousness, visible to all the nations of earth (Mal. 4:2).

Before the Tribulation He withdraws all His "ambassadors" as the initial act of war. After the Tribulation He returns with all His ambassadors for a thousand years of peaceful reign on the earth.

Will All Be Resurrected at the Same Time?

THE OLD notion of a "general resurrection" when both saved and unsaved should arise is not found in the Bible. Two great resurrections are depicted, separated by one thousand years (Rev. 20:5,6).

The first resurrection is called the "better resurrection." (See Question 15; Heb. 11:35.)

If both saved and unsaved appeared in the same resurrection Paul could not make the conditions stated in Philippians 3:10,11. Those who have part in the first resurrection are "those who are counted worthy" (Luke 20:35).

The distinction in the resurrections is made clearly in John 5:28,29. All will be resurrected, but not all at the same time. The saved will be recompensed not in a general resurrection but in "the resurrection of the just" (Luke 14:14).

Those who will participate in the first, or "resurrection of life" (John 5:29), are those who have "passed from death unto life" through acceptance of Christ (John 5:24), and have divine life abiding in them. Over them the second death can have no power and resurrection will bring them the higher state of life — "immortal life" — at Christ's coming.

Those who will be raised one thousand years later, at the end of the Millennial age, are those who, because of the rejection of Christ, were "dead in trespasses and sins." Their resurrection is from a state of spiritual death to a state of eternal death — "the second death." Nothing is said of the unsaved ever receiving the gift of "immortality."

Mark the fact that the final state of the lost will not be a disembodied state (Acts 24:15; Dan. 12:2). In view of this, read our Lord's warning in Matthew 10:28.

PROPHETIC QUESTIONS ANSWERED

The outcome of having part in the second resurrection, or resurrection of the lost, is described as the second death (Rev. 20:12-15). Here we read of no white robes, only the nakedness of sin. They are judged out of the books of God's remembrance (Mal. 3:16). "Another book," the Book of Life, is the register of those born of the Spirit. The absence of one's name here is fatal. One might appear well in the books of remembrance, so far as good works are concerned, but be lost because not recorded in the Book of salvation.

There is but one way to forever settle the question of which resurrection one shall participate in. John 3:18, 36 is the answer.

Is There A General Judgment Day?

JUST AS there is more than one resurrection, so there is more than one judgment. The first judgment is that of believers alone and takes place at Christ's coming for His church (Luke 14:14; I Cor. 4:5). The basis of reward will be the works of the believer (I Cor. 3:11-15; Rom. 14:10).

The judgment of the wicked dead of all time takes place at the close of the Millennial Age (Rev. 20:11). The basis of punishment will be the works of the lost (Rev. 20:5, 12,13).

Between these two judgments comes the judgment of the nations, or "sheep and goat" judgment recorded in Matt. 25:31-46. Those who are aware of the distinction between Christ's coming for His saints and His coming with them know that this judgment cannot be confused with any judgment in which believers in the age of grace must stand. It has to do with the judgment of the living nations when Christ returns in power with His saints and angels at the close of the Great Tribulation (Isa. 34:8-12; Joel 3:2, 11, 12).

It is strange that so many confuse this judgment of nations with the judgment of the wicked dead. There are a number of reasons why this cannot be.

(1) The righteous and the unrighteous are never represented as appearing together after death. The destiny of true believers is fixed the moment they are born from above (John 5:24; Rom. 8:1). They enter heaven at death and a great gulf rolls between them and the lost forever. It is not conceivable that after long having been with Christ, and even after being judged for their good works at His coming for the saints, they should appear again after the Millennium to be separated from the wicked — the sheep from the goats.

PROPHETIC QUESTIONS ANSWERED

(2) Matthew 25:32 is a judgment of *nations*. How could "all nations appear at the Great White Throne Judgment after the Millennium? Then the earth is said to have fled away. The living nations of the past are gone forever. If it means the living nations at the close of the Millennium, who are the hungry, naked, sick and persecuted people who have been neglected? Surely there will be no misery in the Millennium. If the reference is to the nations existing at the time Christ returns to begin His reign, all is clear.

(3) Observe that in this judgment nothing is said of being lost because of rejecting Christ or of being saved because of being made white in the blood of the Lamb. It cannot have to do with the destiny of Christians. The condemned of this judgment are judged because of the absence of a merciful attitude toward the brethren of the King.

(4) There are three classes appearing in the judgment: sheep nations, goat nations and "brethren." These are the King's brethren according to the flesh, the Jews (Joel 3:2). This account of the judgment of nations is peculiar to the Gospel of Matthew, written especially to the Jews. It immediately follows the chapter foretelling the Tribulation in which the Jews will suffer so greatly. The sheep nations to be blessed are those that have given assistance to the persecuted Jews.

Are Not the Prophecies Concerning the Future of the Jews Now Abrogated Because of Their Rejection of Christ?

THERE ARE those who challenge the position of Premillennial teachers that the Jews are yet to be regathered and re-established in their land according to the Old Testament Covenants. It is said that the Old Testament, embracing all the promises of national existence for Israel, is entirely set aside by the terms of the New Covenant—forever cancelled. The promised blessings of the Old Covenant, spiritually interpreted, we are told, immediately become the inheritance of all believers, Jew and Gentile, under the covenant of grace.

Because of the disobedience of that generation of Jews living at the time of our Lord's first advent, it is said that all prophecies as to the restoration of the Jews in the land of Palestine are swept away. This would mean that a large part of the Old Testament is filled with detailed prophecies concerning the last days which will never be fulfilled and are therefore of no practical value now.

We believe that the Old Testament stands as the expression of the will of God forever except in particulars wherein Christ by His teaching, death and resurrection, has modified it. The Epistle to the Hebrews, in informing us of the "better covenant" which now supersedes the old, tells us specifically the features that are modified by the finished work of Jesus Christ. They are the ordinances relating to forms of worship, duties of the tabernacle or temple, the sacrifices, the priesthood, the feasts and the Sabbaths. We cannot take this to mean the setting aside of all the unfulfilled covenant promises and prophecies of the Old Testament. We must have specific war-

rant from the New Testament before teaching that the work of the cross affects the prophecies concerning the latter-day fruitfulness of Canaan and the re-gathering of the Jews from among the nations.

Not only do we have specific New Testament instructions as to how the Old Covenant is affected by the redemptive work, but we have evidence that many of the Old Testament prophecies and promises still stand, for they are carried forward in the New Testament and placed still in the future. There is in the Old Testament, for instance, eight times more about Christ's second advent than there is about His first.

Among the events associated with the King's coming to reign, is the calling out of the Jews from among the nations and the rebuilding of the ruins of Palestine. We have New Testament warrant, both in plain statement and in symbolic language, for saying that the budding again of Israel is carried over to the time of Messiah's return in glory. The remarkable thing is that there could be a possibility of regathering a people so long and so far scattered, so ruthlessly and continuously under persecution, yet after nearly two thousand years we have abundant evidence that the Jews are being preserved for some purpose relating to the divine program of the age end.

The disobedience of one generation of Jews does not necessarily render forever null and void the great mass of detailed prophecies concerning their future national existence. That "blindness in part" happened to Israel as a result of the actions of that generation is evident, but what if a future generation comes to repentance and receives Him? Might not the terms concerning their national existence then be carried out? If not, to what purpose has Providence maintained their nationalist spirit and kept them fired to this day with the hope of being restored to their native land?

Genesis 22 informs us with what care Abraham provided himself with a burial plot for his family in Macpelah. He was a sojourner in the land and only wanted a spot in which, as a dead man, he might await God's time for putting his seed in

PROPHETIC QUESTIONS ANSWERED

possession of Canaan. Is it not passing strange that this very site should remain clearly identified to this day, marked with a jealously-guarded mosque, venerated alike by Jews, Moslems and Christians? Age after age, it has been a means of keeping alive in every successive generation of Jews, the hope of eventually possessing the land. Is that hope to be forever disappointed?

Many Old Testament prophecies affecting the Jews have been in process of fulfillment throughout this age of grace. Some are being realized before our very eyes today. It was predicted that many of them should be given over to blindness and hardness of heart (Isa. 6:9, 10). They were to be made subject to bitter enemies, their cities besieged (Lev. 26:15-17, 25, 26). They were to be taken out of the land and removed to all countries (Deut. 28:25, 63, 64). Everywhere they should be restless, trembling, sorrowful, without assurance of life (Deut. 28: 65-67). They should be without national government until He whose right it is should come to reign (Ezek. 21:25-27; Hos. 3:4).

These things have been true of the Jewish people for centuries. They are today "an astonishment and a byword among the nations" (Deut. 28:27).

We have also many predictions concerning their land. It should be unfruitful and desolate during the long period of their dispersion and until the latter days (Lev. 26:31; Isa. 61:4; Lev. 26:22; Isa. 6:12; Jer. 18:16). These all have been fulfilled in the land of Palestine.

But there are just as explicit predictions concerning a restoration of the people and the land in the latter days. The very people who were to be scattered among the nations (Lev. 26:33) were as plainly told that their descendants should again be brought out and put back in their own land. The very land that was to become desolate has the promise of fruitfulness in the days when the people again come back to it. Its wastes shall be rebuilt and its cities inhabited (Ezek. 36:10).

Prophecy tells of a day when God will forgive the sins of Israel (Jer. 31:24). The fear of God will be put in their hearts (Jer. 32:39, 40). Upon the house of David, the inhabitants of Jerusalem, God declares the spirit of grace shall be poured out so that they shall look upon the very One pierced by their forefathers and be in bitterness (Zech. 12:10). While this had a partial fulfillment in those Jews who received the crucified Christ (John 19:37) the Book of Revelation carries this prophecy onto the second coming of Christ (Rev. 1:7).

Blindness in part happened to Israel. It is not total, not forever—only until the “fulness of the Gentiles be come in” (Rom. 11:2, 25). Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles have run their course (Luke 21:24). Jerusalem is still under Gentile domination, overrun with hellish religions. But what comes after the “until”? There will be a regathering of Israel and a simultaneous outpouring of the Holy Spirit upon a whole nation. The effect upon the Gentile nations of seeing a whole nation converted to God is described in Isaiah 60:1-5. By national conversion, we mean, of course, that every individual Jew will then confess Christ as Lord and King. (See Jer. 30:3; Ezek. 37:21; Jer. 30:24; Amos 9:15; Isa. 27:12; Jer. 30:18.)

The re-establishment of Israel is also clearly taught in Bible types and shadows. We have an indication of this order of events, for instance, in the story of Jacob, the father of Israel. We read in Genesis 35 of his final return to Bethel after his years of exile. There are remarkable parallels.

As Jacob left the house of God for the land of exile, so have those people who are descended from him. As God said to Jacob, “Arise and go up to Bethel,” so He will yet call Israel to the place of divine privilege. As the immediate effect upon Jacob was to purge his house from idolatry and to issue in a change of his ways, so the nation will yet be purged from its final idolatry under the anti-Christ.

As the terror of God fell upon the Shechemites, so will terror fall upon the enemies of the Jews when God resumes

PROPHETIC QUESTIONS ANSWERED

His dealings with them. As Jacob, when he returned, built another altar, so will the Jews once more worship God acceptably.

As national prosperity was here assured to Jacob, so shall the prosperity and blessings promised through the prophets come to the people of Israel. As God said unto Jacob, "The land will I give thee and thy seed," so will He say to the restored nation in the latter days. As Jacob poured oil on the pillar erected at Bethel, so will God pour His Spirit upon Israel and upon all flesh.

Is There A Difference Between the Day of Christ and the Day of the Lord?

WE BELIEVE that because of a mistranslation of II Thessalonians 2:2 some interpreters have been led into a serious mistake. They confuse the "Day of Jesus Christ" with "the Day of the Lord." The Revised Version correctly renders this passage — "the day of the Lord is now present," instead of "the day of Christ is at hand."

The Thessalonians had been falsely told that the Day of the Lord, that "great and dreadful day" foretold in the Old Testament, was then upon them. The Apostle warned that this could not come until the time of the revelation of the anti-Christ. Adopting the error in translation, some present day teachers have concluded that the rapture of the saints cannot take place until after the Great Tribulation when the anti-Christ will be destroyed. This would be true in case the Day of the Lord was the same as the Day of Christ.

That these are different will be seen by reference to the passages where they are mentioned. The Day of the Lord Jesus Christ (I Cor. 1:8) is called the "day of the Lord Jesus" in I Corinthians 5:5 and II Corinthians 1:14; the "day of Jesus Christ" in Philippians 1:6, and "the day of Christ" in Philippians 1:10; 2:16.

From the first of these passages it will be seen that the Day of the Lord Jesus Christ begins at His coming. "Waiting for the coming of our Lord Jesus Christ who shall confirm you unto the end that ye may be blameless in the day of the Lord Jesus Christ."

It will be a day in which the saints will be presented blameless and the spirit of the genuine backslider will be

PROPHETIC QUESTIONS ANSWERED

saved (I Cor. 5:5). Then the Apostle will rejoice over his converts and they in him ((II Cor. 1:14). In Philippians 1:6 Paul assures the saints that He who began the good work in them will perfect it until the Day of Jesus Christ. Finally, he expresses the hope that their testimony will be such that he may rejoice in the Day of Christ that he has not labored in vain (Phil. 2:16).

From these references it is evident that the Day of the Lord Jesus Christ is the "day" when He comes to gather His saints unto Himself "in a moment and in the twinkling of an eye." There is nothing here of what is foretold in the Old Testament about the Day of the Lord, nor of the Tribulation and the anti-Christ. Paul alone, to whom was revealed the mystery of the rapture of the church, mentions the Day of Christ, the reason being that it is that day and not the Day of the Lord that the Saviour will come for His saints. It is a time of rewarding and rejoicing. This is in direct contrast to all that is said of the Day of the Lord in both Testaments.

The Day of the Lord is a time begun with fierce judgments and continued until and through the Millennium, when all things at last are reconciled. This day is first mentioned by Joel in chapter 2 — "a day of darkness and of gloominess."

As in so many other cases, there was a preliminary fulfillment of the judgment under the Chaldeans and of the pouring out of the Spirit at Pentecost, but this whole chapter of Joel 2 will be completely fulfilled in the future. Isaiah and other prophets enlarge upon the predictions of Joel, speaking many times of the Day of the Lord as a time of fierce judgment.

Turning to the New Testament, we find in the first Epistle written by Paul to the Thessalonians, after revealing the mystery of the rapture—he says: "But of the times and seasons, brethren, ye have no need that I write unto you. For you yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace, and

safety: sudden destruction cometh upon them" (I Thess. 5:1-3).

The Lord Jesus does not come to His church as a thief in the night and He will not bring sudden destruction at the rapture, when the Day of Christ begins, but at some time after that when the Day of the Lord—darkness and gloominess—breaks upon the world. Then He will be revealed from heaven with all His mighty angels, taking vengeance on them that know not God and that obey not the gospel. All that is foretold concerning the times and seasons and the Day of Jehovah by the Old Testament prophets will then come to pass.

Peter, in II Peter 3:10, carries the subject further. He says "the day of the Lord shall come as a thief in the night" — that will be before the Millennium. But at the end of the Millennium — still in the Day of the Lord — "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up."

Peter then pauses to give a word of exhortation: "Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the Day of God . . . ?"

Looking beyond the Day of Christ and beyond the Day of the Lord, to the end of the Millennium and the new heavens and the new earth, he takes us to the Day of God, the eternal state described in Revelation 21:1-8. Then time shall be no more and God shall be in the midst. Man's Day will close at the rapture. Then follows "the Day of the Lord Jesus." After that, the "Day of the Lord." Finally, eternity — the Day of God.

How Is It There Can Be Another Great Rebellion
Against Christ at the Close of
His Millennial Reign?

IT IS SAD to read that after the world has had a thousand years of peace and of rest from the devil, he will again be loosed to deceive many for a little time (Rev. 20:7, cf. v. 3). It will demonstrate that Satan's imprisonment for ten centuries has wrought no reform in him. It will prove to the peoples of the earth, most of whom at the end of the Millennium will have known nothing of Satanic temptations, that human nature is still unable to stand alone.

The brief, mad undertaking of Satan and his followers will be quickly terminated. One sentence tells the story (Rev. 20:9). We then go on to read of the new and eternal earth, never again to be invaded by sin and Satan.

Where Do We Get the Idea of the "Millennium"?

THE WORD "Millennium" means "a thousand years." While the word does not occur in Scripture, we get the basis for its use in the book of Revelation, which tells us that the rule of Christ on earth, following His coming in glory, will be for one thousand years.

There are many other prophecies which have reference to this universal reign of peace and righteousness. Daniel 2:44 tells us that the day is coming when the God of heaven will set up a kingdom on earth. God's own King is to reign and prosper and execute justice and judgment in all the earth (Jer. 23:5). The King will be none other than the true Son of David (Luke 1:32; Isa. 9:7). The Lord of Hosts shall reign from Jerusalem and before His ancients gloriously (Isa. 24:23; Mic. 4:7).

This kingdom will not be established through the preaching of the gospel or through any work of social reformation devised by man. It will be set up forcibly by Christ Himself when He returns in power (Matt. 24:30). All earth kingdoms will have to give way to His rule (Rev. 11:15; Zech. 14:9; Ps. 72:11). His dominion will be from sea to sea (Ps. 72:8; Zech. 9:10).

The Great Tribulation will come to its close with all offenders being banished (Isa. 13:9). The wheat and tares of the gospel age will at this point be separated by the Angels (Matt. 13:30,41). The nations of earth will be thoroughly sifted (Joel 3:2,12). The people of Israel, after purification (Ezek. 20:33-38; Amos 9: 9,10), will be centered in Palestine (Ezek. 20:40-44; 36:24; Amos 9:14,15).

Jerusalem will become the capital of the earth and the pride of all nations (Isa. 65:18; 60:14; 62:7; Ps. 48:2; Jer. 31:

PROPHETIC QUESTIONS ANSWERED

23; Zech. 8:3). The Lord will be in the midst of Jerusalem (Ezek. 48:35; Joel 3:17,21; Zeph. 3:15-17; Zech. 2:10). People of all nations will make pilgrimages to the world's capital for religious refreshment (Isa. 2:1-3; Jer. 3:17; Mic. 4:2; Zech. 8:20-22; 14:16-19).

In that age there will be no more heathen nations (Ps. 47:5-9). None will find it difficult to get justice on earth, for those who reign under Christ will see that there are no oppressors (Ps. 72:1-8). It will be a great age for the spread of God's truth (Ps. 85:11-13). All Satanic opposition will be banished (Rev. 20:2).

There will be great changes in the animal kingdom in that age (Isa. 11:1-9; 35:9; Ezek. 34:25-28). With the curse removed from all nature (Rom. 8:19-23) the whole earth will become a watered garden (Isa. 35:1-7).

What a day it will be when the Lord puts forth His power in the eyes of all the nations and all the ends of the earth shall see His salvation! (Isa. 51:10; 65:17-19; Zech. 2:10-13). Longevity of life will be restored to man (Isa. 65:20). All will have comfortable homes and will be able to live in peace (Isa. 65:21-25). All the implements of war in the world will be converted into constructive work (Mic. 4:3).

Righteousness shall go before the King of kings and shall set all men on earth in the way of His steps (Ps. 85:13).

Is It True That the Jews Will Be the Great Evangelists of the Future Age?

IT HAS been said that while Scripture declares that the Jews are to rule over the nations in the Millennium, there is no teaching that they will *preach the gospel* during that period. We submit that the following references are clear and conclusive, that they will evangelize the world.

1. The Jews are the people to whom the oracles of God were committed, and who reported the gospel of God's Suffering Servant (Isa. 53:1). It is they who are to publish the good tidings of His salvation, when the Prince of Peace reigns (Isa. 52:7).

2. The nations, discovering then that God is with Israel, will run to Jerusalem with "him that is a Jew" so as to seek Jehovah of hosts and pray before Him (Zech. 8:20-23).

3. The nations will rejoice with Israel, when God has avenged the blood of His servants, and has made expiation for His land and His people (Deut. 32:43).

4. All the ends of the earth shall then see the salvation of Israel's God, and join them in singing the new song (Ps. 98:1-3).

5. The nations shall know Jehovah and that He sanctifies Israel, when His Sanctuary is in the midst of them for evermore (Ezek. 37:28; 36:36; 38:16,23; 39:7,21-23).

6. Israel will sing God's praise when He dwells in Zion, and they will declare His doings among the people (Ps. 9:11).

7. In that day they shall say: Praise Jehovah, invoke His name, declare His doings among the peoples, make mention that His name is exalted (Isa. 12:4).

PROPHETIC QUESTIONS ANSWERED

8. Israel will declare to all the nations how God's grace has conquered their stubborn hearts (Ps. 97).

9. Israel, preserved from extermination by the confederacy of nations, will declare the works of Jehovah (Ps. 118:17).

10. Israel will declare God's words when Jehovah delivers them from their enemies, and all the kings of the earth shall then praise Him (Ps. 138:1-5).

11. Israel will declare Jehovah's law from Zion, and His word from Jerusalem. Then will the nations walk in Jehovah's paths and cease all warfare (Isa. 2:1-4 and Mic. 4:1-3).

12. Israel will declare God's glory and His wonders among all peoples who had not heard His fame (Ps. 96:3 and Isa. 66:19).

13. They will call upon all peoples to unite in crowning Christ King (Ps. 47).

14. The nations will come to the brightness of Israel's rising, when their Light is come and the Glory of Jehovah shines upon them (Isa. 60:1-3).

15. Israel, being Jehovah's witnesses and His chosen servant nation, will declare His praise, for which purpose God has preserved them for extermination (Isa. 43:10-12,21).

16. Israel will declare Jehovah's name to the gathered peoples, who will then serve Jehovah and fear His name (Ps. 102:21,22,15).

17. The nations will be gathered to the name of Jehovah (Jer. 3:17).

18. Israel will declare God's righteousness when Jehovah delights in them again (Isa. 62:1-4).

19. Israel will declare to the end of the earth that Jehovah hath redeemed His servant Jacob (Isa. 48:20; 44:22, 23).

20. Israel will make known God's way and His salvation to all the nations, when God has been merciful to them and blessed them by shining upon them (Ps. 67; Isa. 25:6-9).

May the Lord hasten these, His words, to perform them!
Even so, Come, Lord Jesus!

When Will the Battle of Armageddon Be Fought?

THE PROPHECY of Armageddon comes under the sixth vial of the book of Revelation, when the Great Tribulation is under full swing. Looking on to the climax of all these judgments, the revelator sees the armies of all nations being gathered together into a place called, in the Hebrew tongue, Armageddon (Rev. 16:16).

The name, associated with the Mount of Megiddo, or "Har Megiddo," means primarily "to cut off or slay." It was always a place of slaughter in Old Testament times. This place, which is connected with the Plain of Jezreel, becomes the gathering place for the final array of forces against God Almighty. Get the picture of it in Ezekiel 39 and Zechariah 14:1-5.

Bear in mind that Armageddon comes as the climax of the "time of Jacob's trouble." The Jew is to be the supreme victim at that time. When the sixth vial is poured out, the highway is prepared for the kings of the East to go up to the rape of Jerusalem. Unclean spirits, like frogs, are said to go forth to gather these greed-crazed dictators and generals to the battle of that great day. Then we read: "And he gathered them together into a place called . . . Armageddon."

Little do these hordes of Christ-haters and Jew-haters realize that they are assembling to the day of their doom and destruction. They follow blindly the God-hating leaders who dare to believe that they can strike from the earth the last remnant of religion. Joel tells us exactly what God's purpose is in having them assembled.

"I will also gather all nations, and will bring them down in the valley of Jehoshaphat, and will (lit.) *judge them there* for my people and for my heritage Israel, whom they have

PROPHETIC QUESTIONS ANSWERED

scattered among the nations, and parted my land. And they have cast their lots for my people: and have given a boy for an harlot, and sold a girl for wine, that they might drink" (Joel 3:2,3).

Thus it will be seen that Armageddon will mark the culmination of the Great Tribulation and the basis of the punishment will be as foretold by our Lord in Matthew 25:40 — "What have ye done unto these my (Jewish) brethren?" It is the frightful doom of Jew-haters. Strangely enough, the "battle" of Armageddon is never fought. The assembled hosts will be paralyzed in their tracks by the brightness of His coming in vengeance.

It is therefore a mistake to speak of "the battle" of Armageddon. In the one reference to it in Revelation it is represented simply as an unprecedented gathering of troops. No more suitable place for such a gathering could be found than the extensive plain of Jezreel, occupying a central position within the ten kingdoms of the revived empire. Millions upon millions of the soldiers of anti-Christ could be landed there from ships and marched there by land.

Is There Any Difference Between A Jew, An Israelite, and A Hebrew?

THE WORD "Israel," meaning "God has conquered" or "a prince with God," was first applied to Jacob when he surrendered to the Lord at Peniel (Gen. 32:22-28; cf. 35:21,22).

The term "Children of Israel" was first applied to Jacob's descendants in Genesis 32:32. During their captivity in Egypt they were spoken of as the Children of Israel and we read in Exodus 12:51 how God brought them out as a nation. They were first spoken of as "Israelites" in Exodus 9:7 and they crossed over the Jordan into the land of Canaan under that name (Josh. 3:17).

It is believed that both the people and their language acquired the name "Hebrew" from Heber, a descendant of Shem and ancestor of Abraham (Luke 3:35). The name "Heber" means "crosser from one place to another," or an emigrant, a characteristic which has always clung to Abraham's descendants.

Following the death of Solomon, at the revolt of the ten tribes, the nation was divided into two sections consisting of the kingdom of Judah in the south and that of Israel in the north (I Kings 12). In the reign of Ahaz those in the southern kingdom began to be called "Jews" (II Kings 16:6). Later in the reign of Hezekiah they were recognized internationally as Jews (II Kings 18:26). We read there of the "language of the Jews." Thus we know that the Jews have been known as a distinct people for over 2,600 years.

In 722 B.C. the northern kingdom of Israel was conquered and carried away by Sargon, king of Assyria. In 602 Nebuchadnezzar invaded Judah, the southern kingdom, and car-

PROPHETIC QUESTIONS ANSWERED

ried way into Babylon. This was the first stage of the seventy years' captivity. In the books of Ezra and Nehemiah, which gave accounts of the restoration period interchangeably. Read Ezra 6: 16,21; 10:5 and compare 4:12; 6:8,14. Read also Nehemiah 1:6; 9:1; 10:33; and compare 4:1,2,12.

It is certain that after the Babylonian captivity, the people were jointly known as "Israelites" or "Jews." During the restoration Israel and Judah became merged. They were restored to the land of "Judah," where they rebuilt the city of Jerusalem, and all that in the southern kingdom where they were known before the captivity as "Jews."

From that time to the present day the terms "Jew" and "Israelite" have been interchangeable. This is clearly shown in the New Testament where both terms are used of the same people — who are a conglomeration from all the tribes that had been scattered. Our Lord was called both "King of the Jews" and "King of Israel." He said that He was sent "to the lost sheep of the house of Israel" — "therefore *the Jews* sought the more to kill him."

In Luke 1:80 we read of Jesus: "He was in the deserts till the day of his shewing unto *Israel*," and this took place "in the temple, whither the *Jews* always resort" (John 18:20).

(See remarks under Question 7.)

Who Are the Two Witnesses Sent From Heaven Spoken Of In Revelation 11?

THERE HAS been much speculation as to the identity of these two witnesses who will come to earth in the midst of the Tribulation period to bring the final warning to men. This writer's belief is that they are Moses and Elijah and the reasons are as follows:

The reference to their power to destroy enemies by fire recalls the power exercised by Elijah. Malachi 4:5 tells us specifically that Elijah will be sent to earth again "before the coming of the great and dreadful day of the Lord." The false prophet described in Revelation 13:13 will imitate Elijah in one of his greatest signs of old. In James 5:17 we read that in olden days, Elijah brought a period of judgment on earth for three and a half years so that it rained not (I Kings 17:1). The operations mentioned here correspond with the three and a half year period mentioned in Revelation 11:6.

The character of the testimony given by these witnesses also resembles what was entrusted to Moses (Exod. 7:19). Moses turned water to blood and caused plagues. Moses was with Elijah in the Transfiguration and in II Peter 1:16-18 we learn that the Transfiguration was a prophetic representation of the power and coming of Christ. Jude 9 tells us of the conflict of Michael with Satan over the body of Moses. (See Deut. 34:6.) Why is there mystery about the body of Moses? Was it to be required fourteen centuries later to represent the Kingdom in vision? Is it to be needed again in mortal guise to appeal to the Jews in the Tribulation?

These two witnesses are to be killed as an outrage against all decency and feeling and their bodies will lie

PROPHETIC QUESTIONS ANSWERED

exposed for three and a half days. Then suddenly those who are thought dead come to life and ascend into the clouds. Moses and Elijah were once before in a cloud (Matt. 17:5). A mighty earthquake attends their ascension (v. 13), reminding of the quakes that occurred at the death and resurrection of our Lord (Matt. 27:54; 28:2).

Who Are the Wise and Foolish Virgins of Matthew 25?

ALL TEN virgins represent a group in the last days, each member of which has some degree of good will toward New Testament truth, for they all go forth to meet the Bridegroom and they all have lamps. We take this to indicate that all ten had seen the light. The five foolish could not well represent rank outsiders such as agnostics and atheists. They go forth with some Christian profession. We would say, therefore, that they have some association with the organized church.

At the beginning of our Lord's ministry He made this same division of wise and foolish (Matt. 7:24-26). The story of the two houses put to the test of storm, flood and wind, one having a rock foundation and the other builded on the sands, gives us the same kind of a picture of religious professors and possessors.

The foolish take lamps but no oil. We know that the oil stands for the Holy Spirit (Ps. 45:7). "If any man have not the Spirit of Christ he is none of his" (Rom. 8:9). There are those who "have a form of godliness without the power thereof" (II Tim. 3:5).

Here seem to be ten who acknowledge the fact that the Bridegroom is coming. All are bright and active until darkness settles over the landscape and the dews of night begin to drench them. The foolish promptly reason that the bridegroom must have postponed the affair. Surely he would not keep them waiting in the dampness and at midnight!

The wise virgins were prepared. They had no doubt as to the certainty of his coming sooner or later. When at midnight the cry goes forth, "Behold, the bridegroom cometh,"

PROPHETIC QUESTIONS ANSWERED

all arise and begin to trim their lamps. The foolish mimic the wise, but they are going after an effect rather than a cause. It is useless to trim a dry wick. They have no oil. They turn to the wise for oil only to learn that this is something they must get for themselves from the one source. "They went to buy," but their preparations are too late.

"They that were ready went in with the bridegroom." It is only the regenerate that can be "with Him." We know that if the Christian dies, his spirit goes at once to be with Him (Phil. 1:21) and only because he has received Christ and been born from above. True believers who are alive on the earth when Christ comes will be translated to be with Him on no other basis. "They that are Christ's at his coming," says Paul in I Corinthians 15:23. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

The door was shut. The attempt of the foolish to get later entrance is enough to show that they had never been saved persons. The bridegroom knows them not (v. 12; cf. Matt. 7:22, 23). "The Lord knoweth them *that are his*" (II Tim. 2:19).

Who Is the Woman in the Sun Described in Revelation 12?

MARK the fact that the woman seen in this vision is a symbol of something else, not a literal woman. The first verse says: "There appeared a great wonder (lit. 'sign') in heaven." She is therefore not, as some assert, the Virgin Mary. This woman is "clothed with the sun." The moon is said to be under her feet and upon her head is a crown of twelve stars.

She gives birth to a child and it will help us in understanding if we may discover who her child is. The dragon is the enemy of her child. It can be none other than Jesus Christ, for Satan is primarily Christ's adversary.

Who brings forth this child? A Jew would recall Micah 5:2—"Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, out of these shall he come forth unto me that is to be ruler in Israel." Israel is set forth in the Old Testament as the dispenser of light to all the world. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death; upon them hath the light shined" (Isa. 9:2).

All this is full of meaning to the New Testament student. Paul says: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever" (Rom. 9:4, 5). Our Lord said: "Salvation is of the Jews" (John 4:22). And Paul said again: "Unto them were committed the oracles of God." Such statements would seem to indicate that Israel is

PROPHETIC QUESTIONS ANSWERED

the woman of Revelation 12, from whom sprang the world's Saviour.

The moon is seen under her feet. The sun rules the day: the moon reflects the sun's rays during the night time. There is another light-bearer associated with Israel's light, appointed especially for a period of darkness. That light, we believe, is the church. It might even be suggested that Israel's present attitude to the church is seen in the woman's treading the moon under her feet.

There are further identifications. There are twelve stars in her crown. This brings to mind Israel's twelve patriarchs, the twelve tribes and the twelve apostles. It is peculiarly Israel's number. In verses six and fourteen we find the woman driven to the wilderness for protection. Israel has ever been the wilderness people, ever going there for refuge. It is "her place" (v. 14).

Michael fights for this woman (v. 7). Michael is mentioned as Israel's guardian angel (Dan. 10:13-21; 12:1). The woman is given eagles' wings to fly to safety (v. 14). This recalls Exodus 19:4—"Ye have seen what I did unto the Egyptians and how I bare you on eagles' wings and brought you unto myself." This is Jehovah's word to Israel.

We believe we have sufficiently identified the woman. Let us note Satan's attitude toward her in a time of great tribulation. Another sign is seen in the heavens—a great red dragon. He is called the devil and Satan. The dragon seeks to destroy the One who is to rule the nations. The voice of all history testifies to this hostility. What is the outcome of this enmity? The Child of the woman is caught up to the throne. This is what happened to Christ (Acts 1:9-11) and what will happen to His Body, the church (I Thess. 4:17).

What becomes of the woman? She is left on earth after the catching up of her offspring and is seen fleeing to the wilderness for safety. God preserves her in the midst of terrific persecution. This has been the story of Israel throughout the present age. Persecution of the Jews will come to its

PROPHETIC QUESTIONS ANSWERED

climax at the end of this age, when the devil is to come down, having great wrath (v. 12). Wings are then given to the woman, and thus are the Jews reminded that they will have no other helper than God.

As when Israel fled from Egypt into the wilderness of Sinai, she flies again to the wilderness in the time of Jacob's trouble. In Ezekiel 20:36 we read: "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God." In Isaiah 26:20 Israel has the definite promise: "Come, my people, enter into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

The dragon casts out water as a flood (v. 15). The enemies of Israel were often compared to a flood (Jer. 46:7, 8; 47:2, 3; Isa. 17:12, 13; 8:7). The earth helped the woman, opening its mouth and swallowing up the flood. Again we are reminded of the days when Israel was sought out by the hosts of Pharaoh (Exod. 15) and the enemy was swallowed up. The program for the extermination is in full swing in our own day. Can it succeed? Not so long as the Word of God shall stand!

Does Not the Parable of the Leaven Teach That the World's Wickedness Will Be Leavened By the Gospel?

IT SHOULD be noted that the kingdom of heaven in the parable of Matthew 13 is not likened unto leaven, but is said to be "like leaven which a woman took (from without) and hid (put in where it seemed lost in the larger mass) in three measures of meal (usual amount of baking) till the whole was leavened" (v. 33).

What would any Jewish hearer understand? Leaven is sour dough, a foreign substance put into sweet dough. The Latin is "fermentum" meaning corruption in action. In sixteen Old Testament and twelve New Testament references there can be no uncertainty as to the symbolical significance of leaven.

Every Jew was summoned once a year before Passover to cast all leaven out of his house, figurative of putting away the memory of the black days of sin and bondage (Exod. 12: 15,19; Lev. 2:11). What force this lends to Paul's words in I Corinthians 5:7,8! The absence of leaven signifies sincerity and truth.

Still some insist that leaven in the parable stands for good. And scores of definite prophecies make it clear that there is to be no world conversion. "The whole was leavened" — what with? The age is clearly labeled: "this present evil age" (Gal. 1:4). Surely we cannot set up a contradiction with other parables of our Lord in the same chapter. What shall we make of the parable of the dragnet and the parable of the tares and wheat showing the culmination of the age with a mixed multitude to be separated by the angels of

PROPHETIC QUESTIONS ANSWERED

heaven? It would appear that the gospel does not work like leaven.

Let our Lord's own words interpret. (1) Leaven of the Pharisees in Matthew 16:6—formalism degenerating into hypocrisy. (2) Leaven of the Sadducees in Mark 8:15—rationalism degenerating into agnosticism. (2) Leaven of the Herodians in Mark 8:15—secularism, the spirit of the world. Can anyone make "good" out of the figure of leaven?

Yeast facilitates decomposition and distends the dough. Why is this element necessary in bread? It makes it more palatable and more easily digested. Grain grown in cursed ground, eaten by sinful creatures, to build up corruptible bodies, needs to be tainted to be palatable.

Meal, used in the sweet savour offering (Lev. 2:1-3,11) food for the priests (Lev. 6:15-17), cannot be used in an evil sense of the unregenerate world being leavened by the gospel. Meal speaks of Christ as the Food of His people, or that which results from His crushed life.

Who is this woman who takes the meal? In the good sense, a woman is symbolical of the true church, Christ's Bride. Woman is also used in Scripture as the figure of the apostate church (Rev. 17:1-6). In the parable she is engaged in a forbidden action—mixing leaven in the meal offering.

Can one help thinking of the leaders of Christendom who, in recent years have become such notable cooks? They are trying to improve Christ's simple doctrines and make them more palatable to corrupt humanity (I Cor. 2:14). They take out the supernatural and leaven the whole with materialism. How the food has changed!

Yes, the teaching of the parable is that the true doctrine will become mingled with corrupting doctrines and the apostate church herself will do it (I Tim. 4:1,2; II Tim. 3:1-7; 4:3-5; II Pet. 2:1-3). The whole will be leavened.

Whether we like it or not, this is exactly what is happening in all Christendom. "He that hath ears, let him hear." Beware of those who seek to make Christ's doctrine palatable

PROPHETIC QUESTIONS ANSWERED

to the worldling and those who bring the world's methods and politics into the church! It is "a form of godliness without the power thereof."

This is the only view of the parable which is in keeping with the parable of the tares and the wheat and the parable of the dragnet.

Is Not the Mother of Abominations in Revelation 17 the Roman Church?

NUMEROUS writers have labored to prove that the Babylon referred to in this chapter is the city of Rome and that the harlot is the ecclesiastical system centered there. Notice carefully that the system here pictured is "the mother of harlots and abominations of the earth." If the reference were to Rome, she would have to date back before the world's greatest religious systems.

Is this "mystery Babylon" one particular religious organization? She is said here to have "many daughters." We believe this woman represents Satan's substitutes for true religion in all times. It goes by many names and does not always wear the same dress or set up the same idols. It is that system of religion which will head up under anti-Christ after the true church is removed from the earth.

It is, of course, often pointed out that the colors mentioned here are those displayed by the Roman church. We know of Rome's influence upon rulers, her wealth, her persecution of Protestants. We know that many of her practices had their origin in old Babylon. We would not deny that Babylonianism has a conspicuous exemplification in the Roman system. Rome may even gather a good part of apostate Christendom to her bosom in the end of the age.

The harlot, in Scripture, is used as the symbol of debauched worship and is also used of idolatrous, apostate cities (Jer. 3:6-9; 2:20). The Bride of Christ is the great contradiction of this harlot woman. The true Bride is espoused to one husband while the harlot woman commits fornication with the kings of the earth. The Bride is a chaste virgin, but the other woman is the great whore and mother of harlots.

PROPHETIC QUESTIONS ANSWERED

The Bride offers to the world the cup of salvation, but the harlot holds forth a cup full of abominations and filthiness. The Bride is subject to Christ, her Head, but the harlot is subject to Satan and the Beast.

The woman of Revelation 17 is therefore the counterpart of the Bride of Christ. She is guilty of spiritual infidelity. She is co-partner with the godless political powers ruled by Satan.

The second figure employed in the chapter is that of a great kingdom, Babylon. Here, we believe, we have the counterfeit of the kingdom of heaven. Its career properly dates from the first great godless and tyrannous world order. It was at Babel that the race determined to reverse God's order, deify man, and strive to reach heaven by human plans.

Babylon is associated with confusion (Gen. 11:9). Its founder was Nimrod. According to Genesis 10:9,10, he was "a mighty hunter before the Lord." The Targhum of Johnathan translates it: "mighty rebel before the Lord," and the Jerusalem Targhum has: "mighty in sin before the Lord."

It was the first era in idolatry. Doubtless the tower to heaven was built with the thought of the worship of the stars. Idolatry originated with Babylon and its first king. All pagan mythologies and human systems of religion grew out of it. They all reveal the same character. Babylon was a cesspool of idolatry and spiritual deceptions.

Now we have a harlot, a counterfeit wife, mother of abominations, linked to a counterfeit kingdom. Both are God-defying and Christ-defying. The many waters on which the whore sitteth (v. 15) suggests that the system is widely diffused in the end of time. It is not just the nations dominated by the Roman church. The reference is to the organized body of alienation from the true religion in every nation on earth.

This woman rides the scarlet beast (v. 3). The apostate religious system of the world is carried along by the civil powers. The woman is gorgeously arrayed and decked with jewels (v. 4). The blasphemous systems have always been

decked in the world's finery. But this one, so conspicuous for her wealth and finery, gives from her cup a stupefying draught to the inhabitants of the earth. From one cup many abominations are said to proceed. The poisons of all the Christ-denying systems are in the cup.

The woman was drunk with the blood of saints, martyrs, and even prophets (Rev. 17:6; 18:6). The prophets were dead long before Romanism was born. Myriads died as martyrs to the Faith before the Roman church appeared.

But what of the seven mountains on which the woman is seated? (v. 9). Does this not identify Rome, the city of seven hills? Jerusalem also has seven hills, but in neither case are they mountains.

The woman sits upon many waters and upon seven mountains. If the first is figurative so is the latter. This is "mystery" Babylon. A great mountain in Scripture is the symbol of a kingdom (Jer. 51:24,25; Dan. 2:35). The text tells us that the seven heads of the Beast are seven mountains and "these" (the word "there" in verse ten should read "these") have seven kings — one for each mountain. The woman rides the imperial powers of the earth, and the number seven suggests fulness of their power.

Five of these great rulers had fallen (v. 10). Their day was over when John wrote. "One *IS*" (referring to the Roman Empire at the time) — "the other is not yet come." The reference is undoubtedly to the last world empire of the anti-Christ. In past history there have been just six world empires — Greece, Babylon, Assyria, Persia, Egypt, Rome. When the last world ruler comes, the kingdoms of the world will be the humble servant of the great whore—for a time at least.

Notice in verse sixteen that in the end time these rulers develop a tremendous hatred for the harlot system. At first the Beast carries the woman, but the ten-horned alliance of the end time will not long tolerate her. All religion is eventually put out in favor of the worship of the anti-Christ himself.

Is the Babylon of Revelation 18 A Literal City of the Last Days?

IN THIS writer's opinion, Revelation 18 identifies the counterfeit of the Bride of Christ (Rev. 17) with a commercial city of earth, even as the true Bride is identified with the New Jerusalem. The great anti-Christ system will, we believe, have its seat in the end-time in a revived Babylon.

It is of interest that the prophecy of Zechariah 5:10,11 places a sanctuary in Shinar in the last days and the word "ephah" used in this passage means "a measure," the symbol of commerce. Revelation 18 seems to refer to a great commercial city of the last days.

Isaiah 13 is usually quoted to show that Babylon was once and forever destroyed and therefore cannot be revived. We know that old Babylon went down by the slow decay of many centuries. The context of Isaiah 13, however (note vv. 6-13), has to do with the future "day of the Lord," The Babylon that is here said to be destroyed is said to be overthrown like Sodom and Gomorrah, suddenly and by fire, after which it is to be inhabited no more forever. This does not seem to describe the manner in which old Babylon went down, nor is there evidence that since its destruction there have been no inhabitants on the site.

One cannot but observe the trend of events in recent years showing great activity in the vicinity of old Babylon. Dr. Frank Weston says: "Predictions that Babylon, after its destruction, should never again be inhabited, have not been fulfilled. Its history has been a checkered one, but it has never ceased to exist. In the time of Alexander the Great (331 B.C.) an important city was located there. As late as

the fifth century A.D., there were three Jewish schools there. In 1585 Bishop Olso wrote: "That portion of Babylon which is still occupied is styled Boldach. It is large and populous." At the present time a city of some ten thousand (Hilah) is located in the midst of the ruins of ancient Babylon."

There seems much now to indicate that Babylon has a future. No other portion of the earth excels the Euphrates Valley for fertility and agricultural possibilities. The wonder is that it has not been developed long ago. The answer is: the rulership of the Turk. But times are changing.

European military men have long been saying that the revival of Babylon is necessary. The Bagdad Railway which has been developed to open up trade is constantly extending in the direction of Babylon. Napoleon dreamed of a world empire ruled from Babylon and it is not likely that the anti-Christ will overlook the possibilities. It is the center of a vast oil field, rich in bitumen and chemicals. It is said to be so rich in its natural resources that it could maintain one hundred million inhabitants.

In the work by Parrot ("History of Art in Chaldea") we read: "There can be no doubt that the next generation will see the civilization of the West repossess itself of the fertile plains in which it was born and nursed. Irrigated and tilled, she would again become as prolific as of old and would make her capital such a Babylon as the world has not yet seen."

W. P. Andrews in "The Euphrates Valley Route" said: "Make the Valley of the Euphrates the highway of commerce and it will change the face of the globe."

General Napier wrote: "Civilization was traveling west in Alexander's time: now how changed is the drama! More than two thousand years have passed and civilization arises on the rear of barbarism. In a few years we shall be back at Babylon, a revived empire."

"Babylon Rebuilt," a work by a French scientist, pictures the grandeur of a modern city built on the site of old Babylon.

PROPHETIC QUESTIONS ANSWERED

Dr. Weston in his "Babylon, the Mystery," says: "The land of which Babylon is the center has an area of some 12,000,000 acres, 6,000,000 of which will produce winter crops, wheat, and barley. The soil of 3,000,000 acres is said to be the finest corn-producing soil in the world."

We believe that the city described in Revelation 18 is something more than a figure. It appears to be the center of a great commercialism and we believe it will be the capital of the Beast. Could such a city as here described spring up within a short time? In these days of rapid transit and marvels of scientific construction, the question need not even be asked.

Will all Phases of the Second Coming of Christ Be *Public* (Visible)?

THE WORD most frequently used to denote this re-appearance or return of the Lord Jesus Christ is *Parousia*, which, occurring twenty-four times in the New Testament, invariably means the *personal* appearance or arrival of anyone.

The second word is *Epiphaneia* (from which we have the term Epiphany, or Manifestation of Christ to the Gentiles). This word means "shining upon," "manifestation," "appearance." It is used of the first appearance of Christ in human form on earth, "His own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the *appearing* (*Epiphaneia*) of our Saviour Jesus Christ."

The third word used is *Apocalypse*, the name for the last book of the Bible—the Revelation. This means the unveiling or the removal of all that conceals. Hence, as applied to the return of Christ from heaven (I Cor. 1:7), it teaches the removal of every evil which now hides the Lord of glory from the public eye.

When He disappeared from the mortal eyes of His disciples, who followed that ascending bodily figure with uplifted gaze, the angelic word of dismissal from that eager attitude rang out the assurance of the equally literal nature of His return. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come *in like manner* as ye have seen Him go into heaven."

Yes, in the unknown future to which we move incessantly forward, this thing is known, this point is fixed.

There shall be an hour, *as distinct and single as the hour*

PROPHETIC QUESTIONS ANSWERED

of His retreat from earth, when to earth He shall return, first FOR His saints, later WITH them. From the deep Unseen He shall "in like manner" come again within the range of human senses, of human vision. Yet some insist He is *here unseen* or coming in our "advancing civilization."

Is It Correct to Say That the Rapture of the Saints Will Be "Secret"?

THE WORD *secret* is the opposite of *public* yet to use the word "private" seems to limit it to some very small company. Scripture uses neither word nor suggests some select few.

The phrase should always have some explanatory words given with it; e.g., "the secret rapture of His own," or "of the whole Church," i.e., "secret" in the sense that it will be *unknown to and unrealized by the world of unbelievers* at the time of its happening. As our Lord's going away appearances were *private* — to His disciples only — in the resurrection and ascension days, so will His coming again be *first of all for His own* in order to raise them to Himself — and as private or secret as when He arose and ascended.

As to I Thessalonians 4:16; it is remarked: "This does not sound very secret"—note the whole passage, vv. 14-18. Only two sets of people appear in it, but they are shown to be vitally ONE. They are: (a) "Them which sleep in Jesus," (b) "We which are alive and remain," i.e., believers living on the earth at that time.

Their gathering into the one company which the Lord raptures to be with Him for ever — is the climax of the whole passage.

It is evident that of the two groups — ALL hear the shout, voice, the trump of God; but there is not the slightest evidence or reason for thinking that any others on earth hear it.

It will be — like so much else the Lord does — clear and plain to His own, but veiled and dark to those who are not His.

Is There A PRESENT Phase of the Kingdom?

WE RIGHTLY pray, "Thy kingdom come," but a tendency exists to forget God's *present* kingdom. The emphasis on the precious word, "*the church*" leads some to differentiate "*kingdom truth*," as if that word were inapplicable today. But Matthew 16:18,19 shows the perfect harmony of the two words (note Acts 20:24,25,27), and a prayerful look at the "kingdom" in a concordance is deeply impressive.

There is clearly a twofoldness. We read, "The kingdom of God is *not* meat and drink, but righteousness and peace and joy in the Holy Spirit." By God's grace we are *now* "translated into the kingdom of God's dear Son" (Col. 1:13), and Revelation 1:9 illustrates, "Your companion in tribulation, and in *the Kingdom and patience* of Jesus," whereas in chapter 12:10 we have "*the kingdom of our God and the power.*"

I Corinthians 4:20 emphasizes the present aspect, and we are helped by the Holy Spirit's distinguishing in Acts 1:3,6.

Thanks be unto God, there is also the *future* kingdom, to be inherited by those who are truly sons, and thus heirs (II Thess. 1:5; Heb. 12:28; Jas. 2:5). Hence, the solemn warning of the Holy Spirit (I Cor. 6:9,10; Gal. 5:21; Eph. 5:5).

It is precious to look forward, but let us not forget the present also. We are made a kingdom (Rev. 1:6), and therein acknowledge "the royal law according to the scripture" (Jas. 2:8). Yet we are not "under law," but, contrastedly, "in a law to Christ," with His will written on our hearts, so that the godly order is not that of external military power.

The present is a preparation for the future, an anticipation and earnestness of the future, for the Lord's people, and if they are faithful in that which is least now they will be

PROPHETIC QUESTIONS ANSWERED

privileged to be faithful in that which is much "in that day." John 18:36 helps very definitely with its emphatic "*but now.*"

The present privilege of those who *now* possess the Kingdom of the heavens (Matt. 5:3) is not to possess the earth (that is *future*, "shall" Matt. 5:5) but in patience to possess their souls (Luke 21:19) and to live soberly, righteously and godly, looking for that blessed Hope (Titus 2:13).

Who Are Those "Taken" and Those "Left" in Matthew 24:38-41?

IN RECENT years we have had teachers who have taken the position that in this particular reference to the second coming of Christ, the ones "taken" are snatched away for judgment while those "left" will remain on earth for the Millennial Age. This view grows out of the theory that the Gospel of Matthew is strictly Jewish and therefore our Lord's Olivet discourse makes no reference to the rapture of the Church. These words are therefore taken from the revelation at the close of the Tribulation and interpreted as above. This all springs from what is known as the "postponed Kingdom" theory.

First, let us quote Dr. David L. Cooper, whom we regard as one of the best Hebrew and Greek authorities in this area. "In verse 38 Jesus explained *what* days of Noah are parallel to those of the *coming* to which He now refers — 'the days which were *before* the flood.' He is *not* drawing an analogy between *all* the days of Noah and *all* the days of the coming of the Son of man. He confines His reference to those days which were *before* the coming of the terrible crisis, the Great Tribulation.

"This interpretation is demanded by necessary inference. In Noah's day, *prior* to the coming of the judgment period, the populace was busily engaged in eating and drinking and in all the commercial pursuits and pleasures of the day 'unto the day Noah went into the ark.' (Note: Is this what will be going on during the closing day of the Tribulation?) In the comparison, the days *before* the flood answer to the days *before* the Tribulation and the *flood's* destruction corresponds

to the Great Tribulation judgments. Verse 40 indicates that there will be a separation of people living in the days immediately *preceding* the Tribulation. *The children of God* (these words were spoken to *His disciples*) will be taken and those who have *not* made their peace with God, will be *swept away by judgment.*"

On the teaching that Matthew's Gospel is strictly Jewish, Dr. Cooper comments: "While recognizing that this Gospel was written primarily to present Christ as Messiah of Israel, the background of this discourse is Zechariah 14 and parallel passages which have a *world* outlook. No one can say the Tribulation is purely Jewish, although it is 'the time of Jacob's trouble' also. The outlook is world-wide, therefore this reference to the taking out of one and the leaving of another, cannot be applied to the separation of the Jews at the end of the Tribulation."

Certainly the vast majority of dependable commentators, as Dr. Cooper, have always taken the *saints* as the ones to be taken up. There must be some reason. The immediate setting here is His coming at a time which *cannot be predicted*. If the Tribulation is seven years, anyone with a Bible in that time, can come pretty close to figuring the time from the rapture. The statement is that, no more than the wicked in Noah's day knew when the flood waters would roll down upon them, can *this* day be foretold but people will go merrily on, feasting, marrying, carousing with women, doing a rushing business, until something *entirely unexpected happens* — the mysterious disappearance of many from the earth. Two people are conversing, suddenly one is gone. There is no hint that those who are *left* are the ones who have the *happy prospect*. Certainly those in Noah's day did not. Noah was safely *in the ark* with his believing family *before* the calamity struck the wicked. He was *not left* on earth, but lifted above it and *returned after the judgment was past*.

Jesus ends these statements with an exhortation to His disciples to be ever watching for His coming as a thief at

PROPHETIC QUESTIONS ANSWERED

such a time as no one can fix. Is it strange that practically all expositors take such exhortations, as in the Epistles, of the imminent return of our Lord for His own and their catching up in the clouds? Who would understand it otherwise without some extended explanations from outside the Bible?

When we study the detailed account in Revelation of the sorrows and calamities piling one upon another in the Tribulation period, until, in the final days men are cursing God and giving themselves over to demon possession, we can not figure how one imagines the people living the gay life of those in Noah's time before the flood, *right up to the time they are suddenly snatched away*. Nor can we conceive of the few remaining ones on earth who may stand a chance of living to enter the Kingdom age watching for the hour when they will be *left* on earth. It does not seem to fit the context at all.

Then consider the parable of the ten virgins immediately following. We know, of course, what some of our brethren do with this, but the natural interpretation in this context is that believers are to realize "the blessed hope" and be *taken in* with the Bridegroom, while the wicked are *left outside* for trouble. This is the next great event to which Christians of this age are to look. When we watch and wait for His coming, we certainly expect the *Upper-Taker*.

How Are We to Distinguish "The Times of the Gentiles" from "The Fulness of the Gentiles"?

THIS QUESTION, submitted to *Prophecy Monthly*, was assigned to Rev. Fred J. Meldau, whose answer, as published in May, 1947, was as follows:

This expression is used only once in Scripture, and that by our Lord Himself. "And they (this people, ISRAEL) shall fall by the edge of the sword, and shall be led captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

There is another expression, "the fulness of the Gentiles" (Rom. 11:25) but the two statements are not synonymous.

The fulness of the Gentiles, as can be seen in the immediate context (Rom. 11:12) is when the fulness of spiritual blessing comes to the Gentiles, through Israel's fulness, when that shall be realized. If "fulness" means spiritual blessings to the full when applied to Israel's (11:12), then the same word applied to the Gentiles means the same thing. Here then, is the glorious truth: After the second advent of our Lord, Israel, restored to their land, will be converted people and fully blessed. Their fulness will carry with it, full blessings for the Gentiles. Therefore, it is clear that the "fulness" of the Gentiles, as used in Romans 11:25, is NOT the *time* of the Gentiles at all, but the glorious Millennial Age, when Israel will have entered into her fulness.

The "times" of the Gentiles, however, refers to that period of world history during which the Gentile nations have "governmental domination over the Jews" (Blackstone). Though used but this once, the expression takes in many hundreds of years of world history and is the subject of many

PROPHETIC QUESTIONS ANSWERED

important scriptures. It is set forth in Nebuchadnezzar's forgotten dream: the Great Image, having the head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay (Dan. 2:31-33).

The times of the Gentiles will progress, according to this in five stages. (1) Head of gold—Nebuchadnezzar's kingdom (Dan. 2:38). (2) Followed by the breast and arms of silver—Media-Persia. (3) The belly and thighs of brass—Grecian empire under Alexander. (4) Legs of iron—the Roman empire that ruled the world during the days of the life of our Lord on earth. (5) Finally, feet part of iron and part of clay—the final phase of this final kingdom as it comes to a head under the Beast—a league of ten kingdoms, one of which, "the little horn" (Dan. 7:7,8), the first Beast of Revelation 13, will dominate this league. The iron legs are long, indicating the long duration of the four phase of world government, and the brief span of the final phase, coming under the Great Tribulation.

In Daniel 7 we have another view of this same period of time, under the figure of the four beasts that came up from the sea (7:3). This indicates the bestial characteristics of the times of the Gentiles.

The church age runs, since Pentecost concurrently with the times of the Gentiles, therefore many of the predictions that the Bible gives about this period, especially the end time, will also describe the latter days of the church age. When our Lord was giving His prophetic forecast in Matthew 24 and Luke 21, He was not speaking of the church age as such, but of the times of the Gentiles, as He Himself said in Luke 21:24. Read Matthew 24, remembering our Lord was speaking primarily of world history as Daniel foretold it—"the time of Gentiles," and the times of the Jews (to coin a phrase) from the political viewpoint.

Toward the end of the times of the Gentiles, "nation shall rise against nation . . . there shall be famines and pestilences, and earthquakes in divers places" (vv. 6-8). The Jewish as-

pect is brought out in several verses, especially verses 15, 16 — “When ye therefore shall see the abomination of desolation” — the image of the Beast set up in the temple, after the rapture of the church (Rev. 13:14-16) then “let them which be in Judea flee into the mountains.”

That these troubles of the end days of Gentile times culminate in the Great Tribulation is revealed by our Lord in verse 21 — “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” These times will consummate in “the time of trouble, such as never was since there was a nation” (Dan. 12:1).

Since the times of the Gentiles and the church age run concurrently, the same signs that our Lord gave as marking the end of the times of the Gentiles, will, of course, characterize the last days of the church period. So, though the Lord is not speaking primarily of the church age in either Matthew 24 or Luke 21, it is clear that as we approach the end of the times of the Gentile, we will also be approaching the last days of the church age.

Remember, however, the church will be raptured before the awfulness of the Great Tribulation sets in — therefore we in the church age, will merely see the “beginnings” of these predicted things. Even now we witness the beginnings of the “distress of nations with perplexity” and “men’s hearts failing for fear, and for looking after those things which are coming on the earth” (vv. 25,26).

Will There Be A Resurrection for the Animal Kingdom?

Does Romans 8:19-23 imply a resurrection for the animal kingdom as soon as Millennial conditions are restored, or simply that there will be a transformation in the animal kingdom after Christ's return in Glory?

WE FIND no indication of resurrection for animal beings, having no spirit. Prophecy indicates the return of perfect conditions in the realm of all nature, such as existed prior to the curse (Isa. 65:25; 11:6-9; Hos. 2:18).

Dr. Winslow says of Millennial conditions: "There will be no blight resting upon the material world, no suffering in the brute creation, even as it was prior to the period of Adam's transgression. Winds blew not rudely then. The verdure withered and died not then. The flowers drooped not nor faded. There were no tornadoes, earthquakes, volcanoes, electric clouds. Innocence and happiness reigned over the irrational creation. There was nothing to darken it, hurt nor destroy it. And so will it be again."

The thought of Romans 8 is that there can be no deliverance for nature until Christ raises His saints to reign with Him. Sin has cast all these shadows on creation, marred the harmonies of a world and pervaded the very substance and produce of a fruitful earth. Its effects reach into all of the varied realms of animal life until such a time as the bodies of the saints are redeemed from the ground.

What Is the Hindering or Restraining Power That Holds Back the Climax Referred to in II Thessalonians 2:7?

LET US first cite a very important statement by Dr. G. Campbell Morgan: "The difficulty as to what the restraining power is ('The mystery of iniquity doth already work, only he who now *hindereth*—or is constantly holding back—will hinder until he step aside'—v. 7) has been largely created by the view that Paul was thinking of something peculiar to the time in which he wrote. The content shows, however, that he was looking forward to the day of the Lord at the consummation of the present age, in which the Man of Sin, having also been revealed, should be slain.

"With that in view, he wrote these words, and they naturally apply to the whole age to be so consummated. During this time in which we live, the 'mystery of lawlessness,' the principle of evil, which at last will be unveiled in the person of the anti-Christ, is already working. But it is also true, that during the same age, there is One who restrains that working, holds it in check, prevents its final development, and He will continue to do so until He is taken out of the way.

"The reference is unquestionably to the Holy Spirit, who by His work of convincing the world of sin, of righteousness, and of judgment, makes impossible the outworking of lawlessness to its final issues."

We fully agree with this identification and point out the fact that the hindering power is referred to as "what" in verse 6 and as "who" in verse 7—both a thing and a Person, which to our mind, suggests the Holy Spirit working through the Church, the Body of Christ, referred to in Matthew 5:13 as "the salt of the earth."

One thing is certain: the power here referred to as hind-

PROPHETIC QUESTIONS ANSWERED

ering is in contrast with "the working of Satan" (v. 9) and therefore cannot be other than the Holy Spirit. Furthermore, it is the Spirit's dispensational work to complete the Body, His instrument in the world to witness to the redemptive purpose of God. Ever calling people out of evil into Christ, is "the Spirit and the Bride saying COME" (Rev. 22:17). His operations in human souls are described in John 16:8-11, clearly showing Him to be the mighty Opposer of evil in the world.

When the Body has received its last member, He will step aside so that the mystery of lawlessness may be wrought out to its final expression, and that in order that it may be destroyed by the unveiling of the Lord at the close of the Great Tribulation.

This does not imply that the Holy Spirit will cease to operate in human souls in any way during that period, but that He will not function in the manner employed in the Church age, for the Body has been completed (I Cor. 12:13). His stepping aside can only mean the rapture of the Body. What has the Holy Spirit to do with the rapture? The only other use of the Greek word, meaning "rapture" is in connection with the catching up of Philip (Acts 8:39) and it was the Holy Spirit who caught Philip away. Likewise in the Old Testament, we have one rapture—that of Elijah (II Kings 2:16) and here again we read: "The Spirit of the Lord hath taken him up." Therefore we believe that those born of the Spirit will be transported by the very power of the same Spirit into the clouds to meet the Lord when He comes for His own.

Consider furthermore that the Church, the Body formed by the Holy Spirit is the salt of the earth, therefore complete corruption is impossible while it remains here. The Church is also the "light of the world" (Matt. 5:14) and the total darkness of the Tribulation cannot come until this light is removed (Joel 2:2). True Christians are Christ's Ambassadors. The withdrawal of ambassadors is a declaration of war.

When and How Did the New Nation of Israel Come Into Being?

ON NOVEMBER 29, 1947 the United Nations by a vote of 33 to 13 sanctioned the establishment of a Jewish nation in Palestine, based on a partition plan to be submitted to the Jews and the Palestine Arabs. The Prophet Joel, some 2700 years before, set forth the divine warning that God would deal with the nations that should, in the last days, attempt to part His land (Joel 3:2). The proposed plan, according to more than one newspaper, would make a "crazy quilt" out of Palestine and neither Jews or Arabs were pleased with the lay-out presented.

It was nevertheless deemed significant that this sanctioning of a new nation was given in Israel's Jubilee Year, the 50th from the First Zionist Congress in 1897.

But, strange to say, the partition scheme left the city of Jerusalem outside the Jewish state, to be considered an international city. Obviously the Jews would never consent to this. As Jewish leaders pointed out, this meant that the traditional Jewish greeting: "Next Year in Jerusalem" would lose its meaning, should Tel Aviv have to take the place of capital of the new nation. But Jerusalem could never become the No. 2 City of Israel.

Actually, the nation called ISRAEL was born in a day on May 14-15, 1948. It had first been proclaimed by the Jews on Apr. 12 on the eve of Passover at Tel Aviv. Its first President was Dr. Chaim Weizmann — one of the *wisest* of her outstanding men. The flag of David was lifted in the nations for the first time since A.D. 70.

Not all the nations immediately gave recognition, but in

PROPHETIC QUESTIONS ANSWERED

the succeeding months nation after nation officially accepted the new nation.

The Arabs were continuing to call Abdullah, "the King of Jerusalem." The Israeli leaders announced that Jerusalem, not Tel Aviv should be the capital of Israel. After bitter fighting the Arabs were pushed back into the old section of the city, plus some parts of the new city and an impassable barrier immediately cut off all traffic across this line. It was obvious that in the course of time, there would be bitter fighting to push all remaining Gentile rule out of the Holy City (Zech. 12:2, 3; Lk. 21:24).

Here is the story of Zionism from the time of Turkish rule over to Palestine to this writing:

Nov. 5, 1914. The Ottoman Empire of which Palestine was a part, declared war on the Allied Nations.

Nov. 2, 1917. The Balfour Declaration "viewing with favor the establishment in Palestine of a national home for the Jewish people" promulgated.

Dec. 11, 1917. Gen. Allenby entered Jerusalem at the head of the victorious army of the Allies. With him were 8,000 Jewish Legionnaires.

1917-1920. British military administration in Palestine.

Apr. 25, 1920. San Remo Conference conferred the mandate of Palestine upon Britain.

Aug. 10, 1920. The Treaty of Sevres, Turkey renouncing sovereignty over Palestine.

June 3, 1922. Churchill White Paper issued, cutting off Trans-Jordan from Palestine proper.

June 30, 1922. The U.S. Congress adopted a joint resolution favoring the establishment in Palestine of a national home for the Jewish people.

July 4, 1922. Mandate for Palestine ratified by the League of Nations.

Sept. 29, 1923. Mandate came officially into force.

Feb. 9 — Mar. 17, 1939. Conference of the British Government with the Jews and Arabs held in London.

PROPHETIC QUESTIONS ANSWERED

May 17, 1939. British White Paper on Palestine issued. It forbade immigration to Palestine beyond a period of five years.

Dec. 10, 1945. Anglo-American Committee of Inquiry established.

Apr. 30, 1946. Report of Anglo-American Committee issued.

Apr. 2, 1947. Palestine problem placed before the United Nations by Britain.

May 13, 1947. United Nations Special Committee on Palestine established by first session of the General Assembly.

Aug. 31, 1947. Report of committee completed, the majority recommending partition. Unsatisfactory either to Jews or Arabs.

Nov. 29, 1947. United Nations General Assembly votes the Jewish Nation into existence, with provision that modified partition plans be accepted.

May 14, 1948. Nation of Israel proclaimed by the Jews. Fighting between Jew and Arabs pushed back the proposed partition lines to the present advantage of Israel in several areas.

Can It Be Said That the Doctrine of the Bodily Resurrection from the Dead Is Clearly Taught in the Old Testament?

WE DO not find in the Old Testament the perfection of the doctrine of the resurrection which is developed in the New, nevertheless we can say that the teaching of the raising of the body is there.

The New Testament stresses resurrection "out from among the dead" — Christ being the First Fruits — where the Old Testament simply refers to resurrection OF the dead. It was, of course, Christ who brought the doctrine of life and immortality fully to light.

Some have insisted that the Old Testament does not directly teach the raising of the body from the grave. Surely Psalms 16:10 implies this in plain words: "Therefore my heart is glad and my glory rejoiceth, my flesh also shall rest in hope: for thou wilt not leave my soul in Sheol, neither wilt thou suffer thine holy one to see corruption."

On this passage Peter based all his argument as to the resurrection of Christ in his pentecost sermon. It refers directly to Christ, but carries in it the resurrection of all who are His.

Another Old Testament proof was adduced by the Lord Himself (Matt. 22:31, 32) when He said to the scoffing Pharisees: "Have ye not read what was spoken unto you by God, saying: I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living."

He was here referring to the Jehovah title: "I AM," pointing out that the very title implied an existing relationship with the patriarchs long since departed from earth. But the

dissolution of spirit and body had not affected His relationship to Abraham, Isaac and Jacob. He was still God to them at the very moment. Their souls, vivified by the Holy Spirit, had linked them eternally to the living God, and so far as He was concerned, they were very much alive.

It may be said that this does not extend to bodily resurrection, but the Epistle to the Hebrews shows that God is able to make perfect Abraham, Isaac and Jacob and all others of the departed saints, and that His power will not forever permit so serious a marring of His own redeemed creatures as the separation of spirit, soul and body. They shall live again as perfected men.

It is true that the Old Testament gives more assurance of the existence of the spirit after death than of the resurrection of the body. The redemption of the soul from the power of Sheol is referred to (Ps. 49:15), but Sheol is not the grave.

Daniel 12:2 has been taken as a perfect proof text of the resurrection of the saints, although it does not show universal resurrection. "Many of them that sleep in the dust" — and this is because the whole communication centered about Daniel's people. Others were not seen except as they might touch Israel. It will be noted that no New Testament writer alludes to this passage to prove the resurrection of all from the grave, nor are Isaiah 26:19 and Ezekiel 37:1-14 cited. Israel's national resurrection, however, may be considered an assurance of physical resurrection for all.

What Is The Sign in Matthew 24:29?

Matthew 24:29, in referring to our Lord's coming at the end of the tribulation, says: "And then shall appear the sign of the Son of man in the heavens."

We have always felt that it would be some striking sign in the distant heavens. Daniel sees Him coming with "the clouds of heaven" (Dan. 7:13, 14). "A cloud received him out of their sight" at His ascension (Acts 1:9). A similar glory cloud was about Him in His transfiguration.

These were not rain clouds, but undoubtedly the Shekinah cloud of glorious light. Ezekiel sees the "glory of the God of Israel" coming from the way of the east (43:1-5).

This Shekinah might appear to be focalized in the form of a blazing star, continuing long enough to arouse attention and alarm the consciences of men. Worldly astronomers will have no explanation for it.

Will Not Christians Standing at the "Judgment Seat of Christ" Be Reckoned With Not Only on the Basis of Their Good Work But Their Misdeeds as Well?

SOME SEEM to think that if we are Christians, God is not going to bring up anything done in this life. It is all "under the blood." Put everything on Jesus and live any way you please. Surely that cannot be right.

There has undoubtedly been too much emphasis on the "rewards for works" side of the teaching concerning the Judgment Seat of Christ (Rom. 14:10; II Cor. 5:10). It is of primary importance to understand that, while *salvation* is free through the grace of God (John 4:10; Rom. 6:23; Rev. 22:17, etc.) if we have *rewards*, it will be because we have built up enduring works on the Foundation of Jesus Christ as our personal Saviour (I Cor. 1:11-15; 9:24; Luke 19:17; Matt. 10:42, etc.).

Many Christians will see much of their "church work" go up as a puff of smoke — "wood, hay and stubble" — because it had nothing to do with the salvation of souls or edification of the saints, and was therefore without enduring quality. Even that could make one most uncomfortable standing before Christ's Judgment Seat.

But, there is another side, for the word "Bema" rendered "Judgment Seat," signifies a place where judgment is rendered and that judgment will have to do not only with our works, but our witness, our stewardship, our **LIVING**. The Christian's **DOING** will pass in review — will be exposed. All those matters never confessed and made right with man and God, will come up as on a great screen and is quite possible that within a brief space of time, one might experience pangs of shame equal to years of mortal sorrows.

PROPHETIC QUESTIONS ANSWERED

I John 2:28 says expressly that some will (lit.) "shrink in shame from Him." At His coming is the time and place where stubborn Christians will be caught up with for all those things never made right. It would appear that even those spirits coming with Him from the heavenly side after long waiting the day of the Judgment Seat, will still be capable of having such matters drawn from their memories, for the judgment of all believers is represented as taking place at the same time—when He comes. Bear in mind that the spirits in heaven will not until that time receive their completed condition nor could their works until then be summed up.

Dr. Graham Scroggie, writing to a friend, once said: "I would rather go through the Great Tribulation than endure what I believe some Christians will go through at the Judgment Seat of Christ." In the white light of His glory, who can say what his capacity for a sense of mortification may be when faced with a moving picture of wrongs neither confessed nor straightened out?

While we cannot go along with those brethren who of late have taken up the notion that believers may have to enter a period of "outer darkness where there will be weeping, wailing and gnashing of teeth—a sort of Protestant purgatory—we do believe that every child of God will have to "give account of *himself*" (Rom. 14:12)—even to some of his "idle words" (Matt. 12:26).

"He that doeth wrong shall receive for the wrong he hath done *and there is no respect of persons*" (Col. 3:23). Christ will "bring to light the hidden things and will make manifest the counsels of hearts" (I Cor. 4:5). We shall receive according to what we have done, "*Whether it be good or bad*" (II Cor. 5:10).

Teachers of the Word are responsible to warn believers that while God may send them chastening in this life for many of their misdeeds (I Cor. 11:31, 32; Col. 3:25; Heb. 12:7-9) there will still be a day of reckoning for matters left unadjusted at the time they are called out of this world.

What Do You Believe to Be the Right Interpretation of Luke 17:21 — "The Kingdom of God is WITHIN You"?

Some say the chance to have the Davidic Kingdom was among them at that time, and change the sense to "the Kingdom of God is AMONG you." Because the Jewish leaders turned against Christ, they say that the Kingdom offer was withdrawn.

NOTE THE parallel passage in Matthew 12:28 — "The kingdom of God is *come unto you*." Dr. Ellicott states that there is no warrant for changing the wording of Luke 17:21. "The use of the Greek preposition," he says, "is all but decisive against this interpretation. It is employed for that which is WITHIN as contrasted with that which is WITHOUT (Matt. 23:26), and for "inward parts" or the spiritual nature of man as contrasted with the outward." The same word is found in Matthew 23:26—"that which is *within* the cup."

In the region of the inner life (See Rom. 14:17.) men were to look for the manifestation of His kingdom, among those born of the Spirit (John 3:3). We believe our Lord clearly showed that they *erred* in expecting the Messianic earth rule at that time.

How Do You Explain the Omission of Dan in Revelation 7:6?

What did the Tribes of Dan do that excluded them from being mentioned in the remnant listed in Revelation 7:5,6, where Manasses takes the place of Dan?

WHEN JACOB, the progenitor of the tribes of Israel, came to die, he said of Dan: "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path that biteth the horse heels, so that his rider shall fall backward."

On the statements of Genesis 49:16, 17, certain extremists have made the claim that the anti-Christ will be a Jew of the tribe of Dan. Neither the context or any other statement of Scripture will bear out such a fantastic theory.

Of the patriarch Dan almost nothing is recorded. The name means "judge" and Genesis 30:6 tells us why his mother, Rachel gave this name. Playing upon the meaning of the name, Jacob indicates that Dan should judge his people as a distinct and separate tribe, possessed of all those rights of self government and tribal independence which this rank implied.

The symbol of the tribe was the serpent, and from this Jacob prophesied that, though too weak a tribe to take a foremost part in war, yet Dan should not be without military importance. He should be in a position to trip up enemies. "Adder" should be "arrow snake"—which lies in wait in a narrow track of the path and springs on the prey as it passes. A horse bitten in this way would rear and throw its rider, so he might

PROPHETIC QUESTIONS ANSWERED

fall into the power of his assailant. We see how this was fulfilled in the days of Samson, who was of this tribe.

As to the list of tribes in Revelation 7, note that Ephraim as well as Dan is omitted, while Levi and Joseph are added. The number 12 is maintained to show that in all changes, God's purpose stands. The order of the names is also altered. Reuben is no longer first but Juda, from which springs the true Ruler. Levi is no longer third but eighth.

We can merely speculate as to why these changes are made. We know that the meanings of the names in Revelation 7, when read in order, form a brief story of this Tribulation remnant of Israel. The names must therefore follow this order and the names of Dan and Ephraim would not fit the picture.

The tribe of Dan lapsed into idolatry and immorality. It dwindled in numbers and importance and at length became extinct. Ephraim exalted himself in Israel and is now lost in the greater name, Joseph.

It has been suggested that Levi's subordinate position may be due to the fact that the Mosaic ritual and priesthood is at an end. We believe that all the changes made are the result of the actual history of the tribes. These are matters on which we shall receive proper enlightenment in God's good time.

Is the Wailing Wall Part of the Original Temple?

How is it possible for the Jews to claim that the wailing wall in Jerusalem is a part of the original temple when Jesus said: "There shall not be left here one stone upon another that shall not be thrown down"?

THIS QUESTION was referred to Dr. Frederick Owen, Professor of Archaeology and Biblical Literature, Pasadena College and his reply follows:

"This grim, gray, sphinx-like architectural fragment, known as The Wailing Wall, towers some fifty-seven to sixty feet above a narrow, ninety foot long stone-paved courtyard just on the border line between the Temple area and the city proper.

"It's five lower courses are made up of huge marginal drafted stones, which according to archaeological methods of reckoning, identifies them as "Herodian" masonry. That is, that they were carved during the first century before Christ. The middle courses of masonry are Graeco-Roman, or at any rate some of them seem to have been cut during the first few centuries after Christ. The upper courses are definitely Moslem, with a Moslem building on top and still in use.

"The stones in the lower portion of this grand old wall are regarded as fragments of some of the world's finest stones, and there is good reason to believe they once formed some part of Herod's Temple, or at least the wall which surrounded the Temple. Evidently they were thrown down with the destruction of Jerusalem by Titus in A.D. 10, and later picked up in this area and laid in the wall, thus giving substance to Christ's prophecy, 'There shall not be left here one stone upon another that shall not be thrown down.'

PROPHETIC QUESTIONS ANSWERED

"Jewish tradition holds this Western Wall, commonly known as the Wailing Wall, to be the one remnant left of Solomon's famous temple, and that when God's shekinah was drawn from the Holy of Holies it went to this section of the western wall and hovers over it to this day. Orthodox Jews, along with some others, thoroughly believe this, and through recent centuries have felt this to be the nearest they might approach to the Holy of Holies.

"The Jews are now shut out from this their most sacred place of prayer, yet there is some compensation in the fact that they have gained and are now in possession of the larger portion of Palestine. Eventually they will again pray at the wall."

What Is the Significance of the "Four-Square" City in Revelation 21?

ONE OF the seven angels said to John: "Come here and I will show you — THE BRIDE — the Lamb's Wife." He is carried in spirit to a high mountain and the angel points up, saying: "There *she* is — coming down out of heaven." And what does John see? Something that looked like a vast transparent diamond through which the divine glory was flashing out.

Then comes the detailed description of this Jerusalem of God—this City-Bride—that is forever to hold sway on the earth thereafter — the Tabernacle of God with men. It is the "ideal state" at last, but brought down from heaven. It will never be evolved from below through the efforts of men.

This writer would not be so reckless as to explain all this symbolism in detail, although he has heard teachers expound it verse by verse. We are satisfied to know that it is heaven on earth at last, God's will being done on earth as it is done in heaven. There is nothing to mar its beauty. It is perfect symmetry, harmony, security. Foundations that never can be shaken. Gates that are wide open to all quarters. That is enough for now.

TOPICAL INDEX

ANTI-CHRIST	PAGE
Which Beast of Revelation 13? (17)	34
Will he be a Jew? (18)	36
The Beast Empire, (19)	41
Anti-Christ's capital—Babylon, (61)	132
Manifestation delayed, (68)	147
CHURCH	
Commission in this age, (36)	69
Not Spiritual Israel, (38)	76
Not a Gentile dispensation, (41)	83
Church and Jew, (42)	86
Wise and foolish virgins, (57)	121
Not world conversion, (59)	126
Mother of abominations, (60)	129
Kingdom and Church, (37)	72
Present phase of the kingdom, (64)	138
And Times of the Gentiles, (66)	143
Restraining influence, (68)	147
ISRAEL—JEWS	
Who are Jews of today? (7)	12
Jews and future Temple, (9)	16
Are Americans Tribe of Manasseh? (12)	22
Eretz Yisroel, (21)	43
Latter-day persecution, (30)	56
Anglo-Saxons not Israel, (39)	78
Jews and the gospel, (42)	86
Prophecies not abrogated, (49)	102
Future evangelists, (53)	113
Jew—Israelite—Hebrew, (55)	117
Woman of Revelation 12, (58)	123
	163

ISRAEL—JEW (Cont'd.)	
Nation Reborn, (69)	149
Tribes in the Kingdom, (74)	158
Jews and the Wailing Wall, (75)	160
JUDGMENTS	
No General Judgment, (48)	100
Tribulation Judgments, (68)	147
Judgment Seat of Christ, (72)	155
KINGDOM (See also Millennium)	
Past, present and future, (63)	137
Present phase, (64)	138
Within you, (73)	157
MILLENNIUM	
Who will inhabit earth? (13)	24
Seventh Day Adventist view, (32)	59
Does Christ come after? (45)	92
Rebellion after, (51)	110
In prophecy, (52)	111
Removal of curse, (67)	146
City Four Square, (76)	162
PALESTINE	
Extent of land promised Israel, (5)	9
Eretz Yisroel, (21)	43
PROPHECY	
Value of studying, (27)	51
Fanatical ideas, (29)	55
And the pyramids, (35)	67
RESURRECTIONS	
Is the first resurrection one event? (15)	30
General resurrection idea, (47)	98
As seen in Old Testament, (70)	152
SECOND COMING OF CHRIST	
Who will be taken? (1)	1
Date setting, (3)	6
Meaning of "Maranatha," (20)	42
What is the Rapture? (22)	44

SECOND COMING OF CHRIST (Cont'd.)

Little ones taken, (26)	50
Laying the Headstone, (40)	80
Reasonableness of, (43)	87
Denials of visible coming, (44)	90
Rapture and Revelation, (46)	94
Day of Christ, (50)	107
Wise virgins, (57)	121
Visible comings, (62)	135
Rapture unrealized by world, (63)	137
Rapture in Olivet Discourse, (65)	140
Holy Spirit and Rapture, (68)	147
Signs in heavens, (71)	154

SIGNS OF AGE END

Rapid transit, (2)	4
Earthquakes, (24)	46
General, (28)	52
Spiritual indifference, (31)	58
Prayerlessness, (34)	66
Great Babylon, (60)	129
Times of Gentiles, (66)	143
Israel's Rebirth, (69)	149

TRIBULATION EVENTS

Earth bombarded, (8)	14
Rebuilding of Temple, (9)	16
Pre-Tribulation Rapture, (11)	19
Day of the Lord, (14)	27
Future, not past, (16)	31
Not world extinction, (23)	45
Seventieth Week, (25)	48
Tribulation identified, (33)	63
Armageddon, (54)	115
Two witnesses, (56)	119
Woman in the sun, (58)	123
End of Gentile times, (66)	143
Removal of salt and light, (68)	147